THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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HYMN.

From Mary Howitt's "Lays of the Seasons."

Thou that createdst all! Thou fountain
Of our sun's light—who dwellest far
From man, beyond the farthest star,
Yet, ever present; who dost heed
Our spirits in their utmost need;
We bless thee, Father, that we *are!*

We bless thee for our inward life;
For its immortal date decreeing;
For that which comprehendeth thee,
A spark of thy divinity,
Which is the being of our being!

We bless thee for this bounteous earth;
For its increase—for corn and wine;
For forest oaks, for mountain rills,
For cattle on a thousand hills;
We bless thee, for all good is thine!

The earth is thine, and it thou keepest,
That man may labor not in vain;
Thou giv'st the grass, the grain, the tree,
Seed time and harvest come from thee,
The early and the latter rain!

The earth is thine—the summer earth;
Fresh with the dews, with sunshine bright;
With golden clouds in evening hours,
With singing birds and balmy flowers,
Creatures of beauty and delight.

The earth is thine—the teeming earth;
In the rich bounteous time of seed,
When man goes forth in joy to reap,
And gathers up his garner'd heap,
Against the time of storm and need.

The earth is thine—when days are dim,
And leafless stands the stately tree;
When from the north the fierce winds blow,
When falleth fast the mantling snow:—
The earth pertaineth still to thee!

The earth is thine—thy creature, man!
Thine are all worlds, all suns that shine;
Darkness and light, and life and death;
Whate'er all space inhabiteth—
Creator! Father! all is thine!

Boston Recorder.

THE FORERUNNERS.

The harbingers are come—see, see their mark!
White is their color; and behold my head—
But must they have my brain? must they dispark
Those sparkling notions which therein were bred?
Must dulness turn me to a clod?
Yet have they left me this—that THOU ART STILL MY GOD!
Good men ye be, to leave me my best room,
Even all my heart, and what is lodged there.

* * * * * * *

Go, birds of spring. Let winter have his fee,
Let a blank paleness chalk the door,
So all within be lovelier than before.
HERBERT.

PSALMODY.

He that to praise and laud thee doth refrain,
Doth not refrain unto himself alone,
But robs a thousand, who would praise thee fain,
And doth commit a world of sin in one.
HERBERT.

The following observations were drawn up with immediate reference to the worship of English Dissenters. This, however, extends no further than the exemplification of the evils denounced, and of the principles maintained. The principles are general, the suggestions made equally so in their application, and unfortunately the evils denounced little less so. Among ourselves, the same sulky pride and little-minded selfishness will be found interfering with one of the great branches of devotion, and robbing the public worship of God of its due honor and interest.

The historical facts related in the extract from Latrobe, are highly interesting and instructive. They teach us to regard the prevailing neglect of social praise—not only as an evil of itself, but as the sign of a greater evil. They hold it up for warning, as a witness of the spirit of the age, a spirit alien from that of the first followers of Christ, and the martyrs for truth, and the worthies of the reformation.

One cause of the prevailing disinclination to take part in the psalm, in many congregations, has already been pointed out; and the circumstance seems to us to merit a few additional observations. The pride and reserve of the national character manifest themselves, it has been said, in this particular, even in our holy places; and the middle ranks, aping the cold, patrician insensibility and haughtiness of the higher, sacrifice their best feelings to an imaginary *gentility*. It is deemed vulgar to make one's voice heard at church, because *nobody* sings: or it may be, it is vulgar, because *every body* sings, which comes to much the same thing. There are many places of worship, however, in which there exists no such wide separation of castes in the congregation, as would account for this unsocial feeling; but we are disposed to think that a cause of still more general operation is to be found in the absence of *sympathy* among the worshippers. For after all, a common act can have in it little life of fervor, if it is not the outward sign and expression of a common feeling; and this part of the public service, if it be not the common act of the congregation, ceases to have any purpose or meaning. We all profess, indeed, to join in the public prayer—whether liturgical or extemporaneous; and this ought to be 'common prayer,' a social act of worship and supplication. That this idea is so imperfectly realized, and so little attended to, is deeply to be deplored. In the Established Church, the prayers are read *before* the audience, who, for the most part, content themselves with admiring the service or the reader, and very devoutly repeating the Lord's Prayer and some of the responses. In dissenting churches, the minister may generally be heard praying fervently *for* his congregation, sometimes praying very zealously *at* them, but rarely has it been our good fortune to hear the devotions of the congregation led in a strain entirely suitable to a social act of worship. We speak of the customary Sabbath-day ministrations. Out of the pulpit, the same individual shall pour forth the extemporaneous effusions of a warm as well as pious heart, in unison with the devotional feelings of those who are uniting with him. But the cold and solitary elevation of the pulpit is fatal to the feelings which ought to prompt the language of a fellow-worshipper. Still, the attachment of the people to their pastor, and their sympathy with him, as well as the unexceptionable character of the sentiments imbodied in these performances, and the instruction they may impart, will often, in spite of all that is wanting or unsuitable in the public prayer, render this part of the service impressive and edifying.

But the minister sits down—too obviously to rest himself; and the psalm is given out—probably in a manner the reverse of all that is adapted to produce a solemn impression. The singers are eager to begin their performance; not so the congregation, who may, or may not, like the hymn or the tune; and the interlude is listened to with more or less complacency accordingly. But what is it that is going forward? Is it public instruction? The hymn may contain some edifying sentiments, but their instructive force would be better understood and felt, were the composition effectively read, and the singing dispensed with. Is it worship? Five times out of ten, the matter of the psalm or hymn is neither praise nor prayer, but some doctrinal tenet, some moral sentiment, or some expression of feeling little suited to the circumstances of the congregation. But we will suppose it to be all that a hymn adapted for social worship requires to be, and that the tune is not in utter discordance with the poetry, and that the performance is soothing as well as pleasing: is it, we ask, the consentaneous expression of the common feelings of the assembly? Such it professes to be, as an act of social worship; and if it be not this, the moral purpose of psalmody is not answered. The final design of music, we conceive to be, the expression of social delight in the liturgical adoration of the Deity. Harmony is essentially social: it not merely requires, but is intended to express the concurrence of many. It may be styled the ethics of the material world; and as it is the emblem of union, and the language of sympathy, so it serves, as Mr. Latrobe justly observes, to produce the effect of which it is the emblem.—'Nothing,' he remarks, 'so powerfully subserves the communion of saints, as a hearty concurrence of life and soul in congregational thanksgiving. Of all enjoyments, music is the least selfish: it is social alike in its nature and effects.' But, in order to its proper effect, there must be a common participation in the feelings which the music is employed to awaken or to sustain; and the union of voices must be the joint expression of those reciprocal feelings that are inspired by a sense of union and common interests. Where there is little sympathy between the members of the congregation, there can be little spirit in the harmony, little interest or delight in the performance. It is an exercise in which it is next to impossible cordially to unite with those for whom we feel at the time no social affection as our comrades. It is thus that Christians ought to feel toward each other; and to excite, and cherish, and sanctify, such feelings, is the moral purpose of psalmody. Without it, congregational singing is, at least as regards our fellow-worshippers, not only a dull bodily service, profiting nothing, but a sort of hypocrisy. It purports to be a continued chorus; but how ill does it correspond to the character of such a performance! And why is this? Is it owing to a decay of piety among us? Not absolutely or chiefly, we believe, but rather to the state of society, even of Christian society, which is unfavorable alike to the cultivation and the expression of the social sympathies, even in the house of God.

In further proof of this, we may appeal to the very different effect which psalmody is often found to have, even though very indifferently executed, at a social prayer-meeting, or at the sacred communion, where the contracted assembly assumes more the character of a society, and the feelings being more strongly excited, there is far more of the reality of Christian union. As a general principle, it holds good, that the greater the number with whom we find ourselves associated, the stronger the emotion. But this supposes one uniting sentiment to animate the mass. A man who feels himself only an individual in an audience, is not in society; he is conscious at the time, of no other relation than that which connects him with the party to whom he gives his attention. And thus it is, that in a more contracted circle, he may feel his social affections more warmly engaged. This is not, however, the only reason why the hymn is more heartily joined in, on the occasions referred to. The composition then chosen is generally of a more devotional cast; the melody, of a simpler and graver strain; but above all, the minister is generally the leader of the psalmody, or at least takes part in it with apparent interest; whereas, at other times, the practice of the congregation is seldom directed by his example.

It is a remarkable fact, that the practice of congregational singing has always flourished most in the times of ecclesiastical reformation and revival; a strong presumption that it is intimately connected with the life of religion. Although 'metrical psalmody of slow notes of equal length' had its origin in Germany, congregational singing was no invention of the Reformers.

> 'It was the renewal,' Mr. Latrobe remarks, 'of a practice adopted in the earlier ages of the Church, which had indeed decayed amid the general corruption, but which was ever renewed with the least semblance of real religion. Thus the Albigenses, during the hottest season of their persecutions, are represented as cheering themselves in the very prospect of death, with singing the psalms and hymns of their Church. In the same manner, the disciples of Wickliff and John Huss cherished psalmody, as richly conducing to godliness. The Bohemian Brethren published a hymn-book with notes, from which it is evident that "the melodies therein used, originated in the chants to which the ancient Latin hymns of the Church were sung." The reformers of the succeeding century, Luther, Cranmer, Calvin, Beza, Knox, and Zuinglius, equally encouraged congregational psalmody. Among these, however, Luther stands pre-eminent. He was a man of great musical talent, fostered by the opportunities afforded him in the Romish Church, of which he seems to have availed himself with the same largeness of soul, which characterized his actions in a more important field of labor. The high estimation in which he held music, was the result of a cultivated taste, and accurate knowledge of mankind. "I verily think," said he, "and am not ashamed to say, that, next to divinity, no art is comparable to music." "We know that music is intolerable to demons." With this idea, therefore, we need not wonder, that he made it a prominent feature in his public services. The tunes introduced by him were of the same choral stamp as those of the United Brethren.
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> 'In England, already in the reign of Henry VIII., "psalms were much sung by all who loved the Reformation." "Some poets, such as the times afforded, translated David's Psalms into verse: and it was a sign by which men's affections to that work were every where measured, wqether they used to sing these or not." A clause in the act of uniformity, 1548, authorized this practice: "Provided also that it shall be lawful for all men, as well in churches, chapels, oratorios, or other places, to use openly any psalm or prayer taken out of the Bible, at any due time, not letting or omitting thereby the service, or any part thereof mentioned in the said book.', The general practice "was, to sing before and after morning and evening prayer, and also before and after the sermon." When Sternhold's Psalms, which had been at first "composed for his own solace," were completed by Hopkins and others, this clause in the act gave authority for their public use in the Church. The allowance permitted to this version was, in the opinion of Heylin, "rather a connivance than an approbation, no such allowance being any where found by such as have been most industrious and concerned in the search." So great was the zeal with which the Reformers cultivated psalmody, that psalms and hymns are termed by Burney, the opera songs of the fifteenth and sixteenth centuries. In the year 1551, Roger Ascham thus writes from Augsburg: "Three or four thousand singing at a time in a church in this city, is but a trifle." According to Beza, the Huguenots at Paris assembled in the Prez aux Clercs, "and did nothing for many nights but go about in great numbers singing psalms," joined by the King and Queen of Navarre. About the same time writes Bishop Jewel to Peter Martyr: "A change now appears visible among the people; which nothing promotes more than the inviting them to sing psalms. This was begun in one church in London, and did quickly spread itself not only through the city, but in the neighbouring places; sometimes at Paul's Cross, there will be six thousand people singing together."'—LATROBE'S *Music of the Church*. pp. 63–66.

These obstreperous performances partook, doubtless, of the rudeness as well as of the enthusiasm of the times. But the sacred music of those days has never been surpassed in all the attributes that should distinguish congregational psalmody. 'The Psalms used and composed by the Reformers,' remarks Dr. Crotch, 'and those by their immediate successors in this kingdom, (called by the names of places, as London, Windsor, Winchester, &c.,) together with those made in imitation of these pure sacred strains, are alone worthy of study.' Without going the whole length of the accomplished writer in denouncing every other style of church music, we must regard the meretricious strains which have almost banished these noble harmonies from use, as indicating a sad decline of true musical taste on the part of our congregations. Even when these old tunes are sung, the style in which they are performed evinces that their true character is not understood, and that the feelings do not correspond to the musical expression. Either they are overlaid with unsuitable ornament by the organist, or, if sung without an instrumental accompaniment, are drawled out with a melancholy heaviness that offends the ear of taste, and wearies those who have none. We have heard of choirs refusing to look at tunes composed in minims and semibreves, unconscious that their own ignorance and want of musical feeling was the reason that such strains served only to exhaust their own lungs and to disgust the ears of others. If the tune is not understood or felt, how should it be sung? The fact is, that the meaning of such compositions has become lost, because the enthusiasm which used to pour itself forth in those choral strains, giving at once spirit and volume to their simple and majestic harmony has subsided into the languid decency of modern devotion.

Eclectic Review.

ECCLESIASTICAL.

A DEFENCE* OF THE MEASURE OF THE HOUSE OF BISHOPS,

In the General Convention of September, 1801, on the Question of Consecrating a Bishop for the Diocese of New-York.

Extract from the Minutes.

A message from the House of Clerical and Lay Deputies was read as follows:

The House of Clerical and Lay Deputies wish to know from the House of Bishops, whether they have received any communicaton from Bishop Provoost, on the subject of the resignation of his episcopal jurisdiction in the State of New-York.

The House of Bishops, having considered the subject brought before them by the letter of Bishop Provoost, and by the message from the House of Clerical and Lay Deputes, touching the same, can see no grounds on which to believe, that the contemplated resignation is consistent with ecclesiastical order, or with the practice of Episcopal Churches in any ages, or with the tenor of the office of consecration. Accordingly, while they sympathise most tenderly with their brother, Bishop Provoost, on account of that ill health, and those melancholy occurrences, which have led to the design in question; they judge it to be inconsistent with the sacred trust committed to them, to recognise the bishop's act as an effectual resignation of the episcopal jurisdiction. Nevertheless, being sensible of the present exigencies of the Church in New-York, and approving of their making provision for the actual discharge of the duties of the episcopacy, the Bishops of this House are ready to consecrate to the office of bishop, any person who may be presented to them with the requisite testimonials from the General and the State Conventions; and of whose religious, moral, and literary character, due satisfaction may be given. But, this House must be understood to be explicit in their declaration, that they shall consider such a person as assistant or coadjutor bishop, during Bishop Provoost's life; although competent in point of character, to all the episcopal duties: the extent in which the same shall be discharged by him, to be dependent on such regulations as expediency may dictate to the Church in New-York, grounded on the indisposition of Bishop Provoost, and with his concurrence.

Copy of the letter of Bishop Provoost, recorded on the Journal:

New-York, Sept. 7, 1801.

Right Rev. and Dear Sir,

I think it my duty to request, that, as President of the House of Bishops, you will inform that venerable body, that, induced by ill health, and some melancholy occurrences in my family, and an ardent wish to retire from all public employment, I resigned, at the last meeting of our Church Convention, my jurisdiction as Bishop of the Protestant Episcopal Church in the State of New-York.

I am, with great regard, dear and Rt. Rev. Sir,
Your affectionate brother,
SAMUEL PROVOOST.

In consequence of the premises, it appears that the Rev. Benjamin Moore was consecrated on the 11th of the same month.

The writer of the following defence, has had the satisfaction of hearing the measure referred to, much commended by many judicious persons, well informed on ecclesiastical subjects: and he has never heard of its having occasioned dissatisfaction, previously to the late controversy in the diocese of New-York. On that occasion it was pronounced by some to be erroneous; which has induced the following remarks.

The controversy referred to, was that occasioned by the severance of the Rev. Cave Jones, from Trinity Church in the said city.

In the measure of the bishops, there is an opinion given, an act determined on, and a consequence contemplated.

I. The opinion given is, that the resignation of a diocesan bishop is not consistent with ecclesiastical order, nor with the practice of Episcopal Churches, nor with the tenor of the office of consecration.

1. On the point of ecclesiastical order, let there be called into view the distinction between bishops at large and bishops by restraint: technical terms of known meaning, and used by Mr. Hooker in particular.

It is understood by the advocates of episcopacy, that in the beginning of the preaching of the Gospel by the apostles, all the bishops, except St. James of Jerusalem, were such in the more enlarged sense; and that this arrangement continued, until it gradually gave way to local episcopacy, toward the close of the apostolic age. If Timothy and Titus were local bishops, which is doubted of by some strenuous advocates for their episcopal pre-eminence,* they, with St. James, were the only persons of whom it can be affirmed, until about twenty-five years after our Lord's ascension. At about that period, St. Paul wrote his second epistle to the Corinthians; and about five years after, he wrote his epistle to the Philippians. It is held, that he speaks in the former of these of some unnamed persons, and in the latter of them of Epaphroditus, as local bishops. In Philip. ii. 25, the Greek word "αποςολος" is translated messenger. It should have been "apostle." In all other places, "messenger" is denoted by "αγγελος." The angels of the Asiatic Churches, appear at a still later period.

There occur these two questions,—Could the bishops at large, with propriety, have become such in grade only, without any duties attached to their sacred function? and, Is it to be held under a settled episcopacy, that a bishop, competent even to the partial discharge of duties to which he has been set apart by divine authority, or in circumstances not rendering desperate the expectation of future ability to discharge them, may cease to be a local bishop, and become a bishop at large, when the necessary consequence is, his being utterly useless in his official character? It is here supposed that the former of these questions can be answered only in the negative, and that then the negative of the latter of them is an unavoidable inference. On any other ground, the whole Gospel ministry seems to rest on the same principles with any secular vocation, which a man may lay down at pleasure.

There is no occasion to bring under notice any of the peculiar circumstances of the case of questionable resignation in New-York. The principles on which the right of resignation has been advocated, are indefinite; extending to every occasion on which a bishop may think proper to resign. If the right exist in some cases, since liberty is to be presumed where restraint cannot be shown, it must be in the breast of the bishop, and there only, to judge of the expediency of the measure. Perhaps it will be said, that the Convention may refuse to accept of an improper resignation. But, on the supposition of the truth of the theory here contradicted, what evidence can be produced of such a right in the Convention? There is no department in which an officer has not a right to resign, unless there be a contract to the contrary, or some provision, the parties' knowledge of which clothes it with the operation of a contract: for instance, a pecuniary accountability, from which he is not as yet discharged. No one will contend, that, there being admitted the right of the bishop of an American diocese to resign, with the permission of the Convention, their refusing of their consent would subject him to any censure for the relinquishing of his charge, in virtue of any law or usage of the Church.†

There has been a parallel drawn between a bishop's resignation of a diocese, and that of a parish by its pastor. The cases are not entirely similar. In the latter of them, the presbyter may be useful in various ways in the diocese, although aged; especially by aiding in its discipline. He retains his relation to the diocese, in the quality of one of its presbyters. At least, it is here conceived that this ought to be, on the ground of discipline, and on that of primitive practice: on the former, because he might otherwise bring disgrace on religion, without being liable to ecclesiastical censure; and on the latter, because various facts might be alleged in proof of it. Let one such fact suffice. It is the case of the great Origen. During his visit to Palestine, he was ordained by the bishop of Jerusalem, which gave great displeasure to the bishop of Alexandria; because Origen, being a member of the Church in that city, became thereby a presbyter of it, without the consent of its bishop. He afterward persecuted, degraded, and even excommunicated that very eminent man; and although it is thought by some to have been the effect of envy, and by all to have been intemperate, yet the circumstances of the case show, that it is to the present point. If it be understood to be affirmed on the other side, that a presbyter may, with a good conscience, consider himself discharged from ministerial cares and labors in consequence of any other than unavoidable impediments as to the latter; no desire is here entertained, on such a view of the subject, to distinguish between his resignation and that of a bishop: the one of his diocese, and the other of his parish.

It would be easy to cite various passages of Scripture, which presume the duty resting on the laborers in the vineyard, of all degrees, to persevere until death, in the ministry to which they are supposed to have had a divine call; any further, than as it may be superseded or put an end to, by the dispensations of Providence. But this is a topic purposely declined; not only because it might be interpreted as a wish to cast censure toward a quarter in which there are recognised only the claims of sympathy and friendship; but also, from the being aware, that there may have been infirmities, removing the existing case from the broad ground on which the merits of the question have been rested. In addition, there is felt the obligation of not being unnecessarily positive, in relation to a determination called for by the common counsels of the American Church at a crisis in which three bishops on one side, and a bishop on the other, were acting, each of them according to his own sense of propriety; without a right, in either of the parties, to make its judgment a standard for that of the other.—Still, the Scriptural passages relative to the ministry may be here referred to, as sustaining the sentiments which have been expressed.

It might be shown, that under the circumstances of the American Church, especially that of her not being possessed of any support for those promoted to the episcopacy, the admission of the questioned right would endanger the occurrence of frequent resignations, to the great injury of the Church in various ways. It would not be surprising, if some clergymen should aspire to the episcopacy, merely for the grade of ecclesiastical character which it would acquire for them; and then, in a short time, give up the duties of it. This is merely reasoning "*ab inconvenienti:*" but it is a species of argument warranting doubt and hesitation: and this is the complexion of the language in which the bishops have expressed themselves.

In addition to the above, which, to give it the softest name, must be acknowledged an inconvenience, there will always be a temptation to an ambitious clergyman, to make the seat of the bishop uneasy to him, so as to induce his resignation; and to restless laymen, with the view of opening a passage to the episcopacy, for some person possessing or supposed to possess more popular talents.

2. The next point, is the question of the usage of Episcopal Churches. When the present subject came before the bishops, neither were they informed of what had happened in New-York, nor had they the materials or the time requisite for search into the practice of past ages. Yet it could not have been unknown to them, that in various times and places, bishops had yielded to the necessities of occasions, and relinquished their bishoprics for the preservation of the peace of the Church. In particular, there was the case of Gregory Nazianzen, who was borne down by a factious but very large proportion of the bishops assembled at Constantinople. But the decision of the American bishops has no bearing on the case of that amiable personage.

At a much later period, Archbishop Leighton, who would have been an ornament to the Church in any age or country, relinquished his see and retired to private life. But the cause was his being so circumstanced, as that he could not maintain his stand in peace and quietness, without striking in with the measures of Charles the Second, for the oppressing of the Scottish nation, and tending to the ruin of the Episcopal Church of Scotland. Leighton must have foreseen, that although the Court labored to sustain the establishment of the Church, in order to make it the instrument of despotism, the measures adopted were such as must render it odious in the estimation of the Scottish nation generally. Whether it would not have been better in that good man, to have kept his place, and to have stemmed the torrent, is a question on which there is no occasion to decide. Perhaps there may have been circumstances of the case, not now to be ascertained. Let it suffice to say, that the peculiarity of it should place it beyond the limits of the present inquiry.

There have been pleaded on this subject, two cases in the reign of Henry the Eighth, and one case in that of his son Edward the Sixth. One of the former must have been that of the good Bishop Latimer. But it should be remembered, that these cases happened during an order of things, under which it was declared and submitted to, as a settled principle, that the bishops, like officers in the civil line, held their stations at the pleasure of the reigning prince. It is well known, that on the fall of the papal power in England, the regal was exalted to an extravagant height. Henry the Eighth made a formal declaration, as to what he thought a branch of his prerogative in this matter; and on his decease all the bishops took out new commissions. It was an erroneous system, but the practice under it was consistent. Both opinion and practice were different, in the first instance of the occurrence of the present question, under the more correct order instituted by Elizabeth. The second person who filled the see of Canterbury by her appointment, was Archbishop Grindal. This prelate was very desirous of resigning, because of his infirmities, and of disgust taken against him by the queen. She was equally desirous of the step, and had fixed on Dr. Whitgift to succeed him. But the latter entertained scruples on the subject, and the succession was delayed until Grindal died.*

There was a case of contemplated resignation in the beginning of the reign of the present king.† The learned Dr. Zachary Pearce, bishop of Rochester, and dean of Westminster, was earnestly desirous of resigning both of his preferments. Through the intervention of his friend, the aged earl of Bath, who was much with the young king, there had been procured his promise of acceptance. The permission was revoked, partly because of a doubt of the legality of it, entertained by the Lord Chancellor; but it may be presumed, in some measure, from a cause noticed by the bishop, in his account of the matter—the dissatisfaction of the bishops generally. The particulars may be seen in the life of Bishop Pearce, prefixed to his Commentary on some of the books of the New Testament.

There is a relation of the matter, somewhat different from that in the Life of Bishop Pearce, and communicated by Bishop Jarvis, who was in England for ordination, soon after the occurrence, and when it was much spoken of among the clergy. It was said, that consent was withdrawn on the interference of Archbishop Secker; and that when the king announced this to Bishop Pearce, it was with the modest addition, in reference to the leave given and withdrawn—"your lordship will recollect that I am young."

In the Life of Bishop Pearce, although no mention is made of Archbishop Secker in particular, yet it is stated, that when the Lord Chancellor disclosed his doubts to the king, the bishops generally disliked the design, which must have been on the ground of ecclesiastical order; since, otherwise, it was none of their concern.

After all, if there should be found a few instances of voluntary resignation, it would not invalidate the opinion delivered by the bishops; which looks no further under this head, than to the general practice of Episcopal Churches in all ages.

To be concluded in our next.

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* *Advertisement.*—The following defence was written soon after the question which will be stated as having arisen in New-York. The author is aware of the weight of events, which have since taken place in England; there having been sent bishops to the West Indies, under the provision of their retiring on pensions after certain limited times of service; and the resignation of a bishop of Nova Scotia, to give way to another designated to the place.

Whether those occurrences may derogate from the considerations in this tract, or will be resolved into the increase of a secularized complexion, in consequence of the long discontinuance of the business of convocations, is a question, on which it is not now necessary to enter. The author perseveres in his opinions, and undertakes a more legible copy of his tract, to be kept by him as the standard of his state of mind on the subject.

His original design was to leave behind him the vindication of an act of himself and of two of his deceased brethren, on a question concerning which there was likely to be an increasing importance in our Church. The publishing of it at the present time may help in giving a right direction to opinion, in the case now existing in Ohio.
W. W.

January 7th, 1832.

* See Whitby.

† In England, in all cases, resignation must be to a superior—that of a bishop to the archbishop. See Burns' Ecclesiastical Law. The nearest analogy to this, in the American Church, would be to the House of Bishops. But there is a difference between the question of a right to resign, and that of the authority to which the resignation should be made.

* See Warner, vol. ii. p. 252.

† This exercise was drafted in the reign of George the Third.

THE LOVE OF GAIN.

"Whose wealth was want, whose plenty made him poor,
Who had enough, yet ever wish'd for more."

How many who have been warned by the Saviour not to lay up for themselves treasures on earth, are found to possess that precise temper which is thus described by the ancient poet! The more they obtain, the more they desire; the more they receive, the less in proportion they are willing to give. Even competence itself increases, instead of diminishing, their appetite for gain. Look at the description again, Christian reader. Examine yourself by the test. Whether rich or in moderate circumstances, it may still apply to you. But remember, the personage who originally sat for the picture was a rank miser—a miser of the seventeenth century.

Western Recorder.

BIOGRAPHICAL.

For the Churchman.

COL. ROBERT TROUP.—BIOGRAPHICAL SKETCH.

Died, on the 14th of January, 1832, Col. Robert Troup. He closed a long and useful life with a holy and happy death; having combined in an eminent degree, the martial and civic virtues, with the mild graces of the Christian. The father of Col. Troup was distinguished by his public services under the Colonial Government, which were of sufficient importance to be noticed and rewarded at the time they were rendered. And an honorable memorial of the part which he took in the reduction of Saint Ann's in the West Indies, which was bestowed by General Barrington, is still retained in the family. He was a man of great simplicity of manners, tried courage, and incorruptible integrity; and who united with these excellent qualities, the meekness, benevolence, and compassion of a Christian. There is a striking resemblance between the character of the father and the son. But though the former died when the latter was only in his eleventh year, we may still, in some measure, refer the analogy to the happy influence of education and example.

The father of Col. Troup left a considerable property, which from the mismanagement or misconduct of those to whom it was intrusted, was never received by the children. Deprived at this early age of his natural protector, as well as of those resources which were necessary for his education, he was thrown upon the compassion of the world. It is at once a proof of the estimation in which his father was held, and of the good providence of God toward himself, that he found friends who not only sympathised with him in his misfortunes, but took an active interest in his welfare and happiness. At the age of 13, they sent him to Princeton College, but being apparently attached to the Church of England themselves, and unwilling in the attainment of a classical education to endanger the religious principles in which he had been brought up, they removed him to King's College in this city, where those principles were carefully maintained. It was here his happiness, while associated with many who distinguished themselves in the troublesome times which speedily followed, to enjoy the society of that illustrious statesman, who was one of the brightest ornaments in our nation's glory. General Hamilton was his classmate and fellow-graduate, who even then, from the early development of his powers, from his clear and vigorous intellect, and manly character, was regarded with a degree of respect which was only an earnest of that unbounded admiration which burst upon him in riper years. The intimacy of Col. Troup with this great man during that frank and interesting period of life, when there is but little selfishness and less restraint, let him into all the peculiarities of his mind and character, and one of the most striking, was his deep sense of religion, and the intensity and fervor of his devotion.

The recollection of this intimacy, and other early friendships which were formed at that time, and the fondness which most persons are apt to cherish for the institution in which they have been educated, made him always feel the deepest interest in the reputation and advancement of Columbia College; and many will remember with what pleasure he attended and presided at the anniversary meetings of her Alumni, almost to the very close of his life.

He graduated at 18, and entered the office of Governor Jay, to study the law. But he had scarcely engaged in his studies, before the troubles of the Revolution threw all things in confusion, and interrupted these quiet pursuits. Ardent and enthusiastic, his youthful imagination was inflamed with the prospect before him; and though nurtured in loyalty, that feeling was now overpowered by the sense of injustice and oppression. He therefore entered the Continental army, under the command of General Sullivan on Long Island, with the rank of lieutenant. It is one among many instances of the unhappiness of those times, when men equally good and conscientious, were divided in their opinions, that his elder brother took a different course, and after having been made a captain in the British army, was killed at the battle of Eutaw Springs.

Shortly after he entered the Continental service, he was appointed aid-de-camp to Brigadier General Woodhull, and in that disastrous engagement where the Americans were defeated by the British forces under Sir Henry Clinton, Percy, and Cornwallis, he was taken prisoner, and confined on board the Jersey prison ship and in the Provost prison in this city. There, in addition to the privations and discomforts which are common to such abodes of wretchedness, he endured with his companions in misfortune every species of indignity and contempt. The insolence of triumph, however, in the changeful course of the war, was checked by considerations both of prudence and humanity.

Upon his exchange, he was appointed an aid-de-camp to General Gates, and shared in the dangers and glory of the battle with Burgoyne. He then returned to the study of the law, which he prosecuted with such diligence, that after a short course of successful practice, he finally rose to the Bench. Having held the office of Judge of the District Court of the United States for the District of New-York for several years, he then withdrew to the quiet enjoyment of private life. From this peaceful course he never deviated, except in taking charge of a most important trust, which he managed with such diligence, faithfulness, and integrity, as to promote the interests of those by whom it was committed to him, and to increase his own power and inclination of doing good to others.

He entered upon life in stirring times, when men's minds were roused to vigorous action, and no latent qualities could remain concealed. This gave a prominence and relief to his character, which under other circumstances might have been lost. With the gallantry and courage of a soldier, he united the generosity, courtesy, and refinement, which are the ornaments of peace. Frank, confiding, and warm-hearted, his intercourse with others was easy and unrestrained. He pleased them by the simplicity and urbanity of his manners; he won their good will by his kindness; he commanded their respect by his elevation of sentiment, and unimpeachable integrity.

But it belongs to the writer of this sketch, who long stood in a sacred and interesting relation to him, and who had opportunities of observing him more closely in some respects than those who may have enjoyed a greater personal intimacy, to notice those parts of his character which brought it nearest to its true perfection and glory. He was always a sincere and firm believer in the Gospel of Jesus Christ. He was a practical Christian, who exhibited the power of faith in a virtuous and holy life. Exposed as he was in his early years to the licentiousness of a camp, it appears that his principles never forsook him, nor that his conduct belied his principles. And this too is the more remarkable, as freedom of opinion was fashionable in that day, and as many who are entitled to our admiration for their patriotism and public services, were deeply tainted with unbelief. But the grace of God preserved him from these temptations in youth, and confirmed his piety in riper years.

A great part of his life he was a communicant. Simple, humble, and unaffected in his demeanor at that solemn rite, he showed his deep sense, both of the importance and blessedness of the duty, and encouraged others by his devout example. He loved the courts of the Lord. He entered them, not only from a sense of duty, but from the pure and holy pleasure which he received in the services of the sanctuary. On the Lord's day, both morning and afternoon, except when hindered by indisposition, he was always in his place. And in the latter years of his life, he attended with almost equal regularity the weekly prayers of the Church.

Religion, as exhibited in our Church, where reason is in harmony with faith, fervor chastened by sobriety, and zeal directed by knowledge, seemed to him to be presented in its native attractions and beauty. He therefore rejoiced in every thing which indicated the prosperity of Zion, and both by his personal influence and constant contributions, endeavored to promote it.

It is delightful to behold a life which has been crowned by the mercies of God, spent to his glory, and to know that the faith in the Lord Jesus Christ which directed and governed it, also brought that peace, serenity, and hope in the end which are the harbingers of immortal felicity.

February 9th, 1832. William Berrian

MISSIONS.

A MISSION TO GREECE.

It is fashionable to declaim on the disinterested zeal, the inventive benevolence, the unprecedented exertion, manifested in the missionary operations of the day. It is assumed as unquestionable, that to the nineteenth century alone belongs the honor of a Protestant effort to accomplish the injunction "Preach the Gospel to all." Yet, in sober truth, much of this arrogated pre-eminence arises from a most unlovely and unchristian characteristic of modern charity—its *noisiness.* If a missionary is sent out now on "an exploring tour," or to a new station, the proper vehicles of intelligence, ("*puffing machines,*" as they have been not unaptly termed,) are all in readiness to herald forth the fame of the new exploit, and before the missionary arrives at his place of destination, the Christian world rings with what *has* been done and *is to be* done. Our good deeds are set forth for the admiration of ourselves and neighbors, at least as large as life; and not a crumb of our benevolence falls unheeded to the ground. In this art of noise-making our forefathers were less skilful. They, (simple souls!) put a too literal interpretation on the command "not to let the left hand know what the right hand doeth," and were content to spend their energies in silent effort. As a specimen of their mode of operation, we extract the following account of a *voluntary* mission prosecuted a hundred and eighty years ago, by a persecuted exile, unfriended, unsupported, unnoticed, and till now, we doubt not, unheard of by the great majority of our readers.

Isaac Basire, D. D., was born at Rouen in Normandy, his father being a Protestant of the lowest order of French Noblesse. He passed several years at the University of Rotterdam, and removed from that place to Leyden in the year 1625. He was admitted into Holy Orders in 1629 by Dr. Morton, Bishop of Coventry and Litchfield, and subsequently became Chaplain to that prelate, and accompanied him to Durham in the year 1632. From that time to the breaking out of the Great Rebellion, he resided either with the Bishop at Durham or Auckland, or on the living of Eaglescliffe, to which he had been presented by his patron, corresponding with many learned men both at home and on the continent, among others with Dr. Busby, who appears to have been his most intimate friend, and with Vossius. At the commencement of the public disturbances, he was sworn a Chaplain to the King, and was collated to a stall at Durham, to the Archdeaconry of Durham, and to the living at Stanhope; but the war rendered these appointments merely nominal. He fled for a season to Oxford for an asylum, and afterward having been seized at his living of Eaglescliffe and imprisoned in Stockton Castle, he escaped to France, leaving a wife and six children in a state nearly approaching to destitution, and maintaining himself on the continent for fifteen years by private tuition and public teaching. His pupils having completed their education, left him one by one, and in the course of the next three or four years he visited Messina, Zant, Smyrna, Aleppo, Antioch, and Jerusalem, the principal object of his travels being the dissemination of the Protestant faith. The following letter contains his own account of what he accomplished.

"*For the Honorable Sir Richard Brown, resident at Paris for his Majesty of Great Britain.*

"Sir,—I have, according to my duty, acquainted you, from time to time, with the several passages of my now seven years' voyage. In my last from Aleppo, (as yet unanswered,) I gave you an account of my stay in Zantes, and of my success there in spreading amongst the Greeks the Catholic doctrine of our Church, the sum whereof I imparted to sundry of them in a vulgar Greek translation of our Church Catechism, the product whereof was so notable that it drew envy, and consequently persecution upon mee from the Latins. This occasioned my voluntary recess into the Morea, where the Metropolitan of Achaia prevailed with mee to preach twice in Greek at a meeting of some of his bishops and clergy, and it was well taken. At parting I left with him the like copy 'ut suprà.' From thence, after I had passed thorow Apulia, Naples, and Sicilie again, (in which last at Messina, in Dr. Duncom's absence, I did for some weeks officiate aboard a ship,) I imbarked for Syria, where, after some moneths stay in Aleppo, where I had frequent conversation with the Patriarch of Antioch, then resident there, I left a copy of our Catechism translated into Arabick, the native language there. From Aleppo, I went this last year to Jerusalem, and so travelled over all Palestina. At Jerusalem I received much honor, both from the Greeks and Latins. The Greek Patriarch, (the better to express his desire of communion with our old Church of England by mee declared unto him,) gave me his bull or Patriarchal seal in a blanke, (which is their way of credence,) besides many other respects. As for the Latins, they received mee most courteously into their own convent, though I did openly profess myself a priest of the Church of England. After some velitations about the validity of our ordination, they procured mee entrance into the Temple of the Sepulchre, at the rate of a priest, that is half in half less than the lay-men's rate; and at my departure from Jerusalem, the Pope's own vicar, (called Commissarius Apostolicus Generalis,) gave me his diploma in parchment under his own hand and publick seal, in it stiling mee Sacerdotem Ecclesiæ Anglicanæ and SS. Theologiæ Doctorem; at which title many marvelled, especially the French Ambassador here. Returning to Aleppo, I passed over Euphrates and went into Mesopotamia (Abraham's country), whither I am now intending to send our Catechism in Turkish to some of their Bishops, Armenians most of them. This Turkish translation is procured by the good care of Sir Thomas Bendyshe, Ambassador here. After my return from Mesopotamia, I wintered at Aleppo, where I may not passe under silence sundry courtesies I have received from the Civil Consul, Mr. Henry Riley. This last spring I departed from Aleppo, and came hither by land (six hundred miles) all alone, I mean without either servant, or Christian, or any man with me that could so much as speak the Frank language. Yet, by the help of some Arabike I had pickt up at Aleppo, I did perform this journey in the company of twenty Turks, who used me courteously, the rather because I was their physician and of their friends by the way, (a study whereunto the iniquity of the times, and the opportunity of Padua did drive me,) so, by the good hand of God upon mee, I arrived safe hither, where I wish the temper of our age would permit mee to express my welcome many ways, into the house of the Lord Ambassador, Sir Thomas Bendyshe. Since my arrivall hither, the French Protestants here have taken hold of mee; and after I had declared unto them my resolution to officiate according to our liturgy, (the translation whereof, for want of a printed copy, cost me no little labour,) they have as yet hitherto orderly submitted to it, and promised to settle me, in three salvable men's hands, a competent stipend: and all this, as they tell me, with the expresse consent of the French Ambassador, but still under the roof and protection (eatenus) of the English Ambassador. How long this liberty may last I know not, because they are all of them bred after the Geneva discipline, and consequently not like to persevere, or to be suffered to go on in our way; out of which, God willing, I am resolved not to depart, though for it I lose this, as I have lost all. Meanwhile, as I have not been unmindful of our Church, with the true patriarch here, whose usurper now for a while doth interpose, so will I not be wanting to embrace all opportunities of propagating the doctrine and repute thereof, stylo veteri; especially if I should about it receive any commands or instructions from the King, (whom God save,) only in ordine ad Ecclesiastica do I speak this; as for instance, proposall of communion with the Greek Church, (salvâ conscientiâ et honore,) a Church very considerable in all those parts. And to such a communion, together with a convenient reformation of some grosser errours, it hath been my constant design to dispose and incline them. Haply, some months hence, before I leave these parts, I shall passe into Egypt, that I may take a survey of the Churches of the Cophtics, and conferre with the patriarch of Alexandria, as I have done already with the other three patriarchs, partly to acquire the knowledge of those Churches, and partly to publish ours 'quantum fert status.' All along as I have gone, I have collated the severall confessions of faith of the several sorts of Christians, Greeks, Armenians, Jacobites, Maronites, &c., which confessions I have with me in their own languages. I should now long for a comfortable postliminium to my family, but yet I am resolved rather intermori in these toylesome ecclesiastical peregrinations, than to decline the least on either hand from my religion or allegiance. And oh! that it were with our Church as whilhome when God Almighty did shine upon our wayes, and uphold both the staves thereof, 'beauty and bands;' but patience, 'hoc erat in votis;' and to recover both, shall be the prayer and endeavour of Sir, your, &c.

"*Pera, near Constantinople,*
20 *Julii,* 1653."

COMMUNICATIONS.

For the Churchman.

Messrs. Editors,—I have often in conversation, and, I think, somewhere in print, met with a criticism upon Addison's beautiful hymn on Providence, objecting that its concluding couplet

"For oh, eternity 's too short
To utter all thy praise"—

involves an absurdity. The criticism is certainly unjust, as the pretended absurdity is merely a hyperbole, used in the very case which alone justifies the use of that unmanageable figure—a simple expression of strong emotion.—But I took my pen, not for the purpose of justifying Addison, but to point out the source whence he probably borrowed the thought in question; and, in borrowing, retained an awkwardness of expression, with which his own correct taste would have prevented him from clothing it, had it been original. That source is the quaint, the rich, the nervous old poet of true devotion—Herbert. He concludes a portion of the medley collection in his "Temple," with the following stanza:

"Small it is, in this poor sort
To enrol Thee:
Even eternity 's too short
To extol Thee.

Nor is this the only imitation of Herbert, in that hymn of Addison. The tenth stanza—

"Ten thousand thousand precious gifts
My daily thanks employ;
Nor is the least a cheerful heart
That tastes *those gifts* with joy;

bears a striking resemblance to the thought in another portion of the "Temple," entitled "Gratefulness."

"Thou, that hast *given so much to me,*
Give one thing more, a grateful heart.
—See, how thy beggar works on thee
By art!
He makes *thy gifts* occasion more,
And says, *If he in this be crossed,*
All thou hast given him heretofore
Is lost.

In this instance, the copy (if it be a copy) is greatly improved from the original. The quaint conceit is dropped, and new beauties added to all that was beautiful in the original idea.

Indagator.

For the Churchman.

CLERICAL EDUCATION.

Rev. Messrs. Editors,—I have long thought with great solicitude upon the education of young men for the ministry, and my heart has been gladdened by some communications in your paper upon the formation of associations, and a "Central Board" for the promotion of such object. My feelings harmonize with such design, because it accords with my own opinions, as presenting the only efficient method of attaining the desirable end.

That our Church is lamentably deficient in the number of her clergy, is a truth which must have come to the knowledge of every intelligent member of our Communion, proclaimed as it is in imploring language by every Missionary report, and especially the repeated addresses of our Bishop. It is scarcely transcending the truth when we say, that the field requires double the number of laborers employed in it,—a truth calculated to have two opposite impressions upon our feelings; to rejoice the heart that under God our Church so rapidly extends; and to sadden it, that her members have not been so watchful of his providence and grace, as to be prepared to do all the work he assigns them.

But I would state a few facts, and would beg to reverently address them to our beloved brethren in the city.

The first is, that it is indispensable to the growth of our Communion, that our clergy should increase in a greater ratio than they have done. This is so evident that it requires no comment. The second is, that although God in his goodness has put it into the hearts of numbers of the middling and higher classes of the community to consecrate themselves to the service of his altars, still we cannot hope to have our numbers filled without looking to the more needy for aid.—Among this class, be assured, there are many of talents and tried piety ready and desirous of elevating themselves to the services of the sanctuary. From among this class, have heretofore some with holy heroism fought with and overcome every obstacle of poverty, and have through great patience, and humility, and labor, arisen to usefulness and distinction. But surely we must not calculate on such rare instances as these for the supply of our altars. No; we must, permit me to say it—and I know our Bishop will sanction the declaration of his Presbyter,—we must afford indigent young men of talents and piety, some systematic and efficient aid, or we cannot supply the Church of Christ with a sufficient number of clergy. Without this, you may extend your missionary efforts in every direction at home and abroad, and the imploring cry which now reaches the Church on almost every breeze, will but be repeated with more affecting and melting tones. The hopes of the increasing and lovely spirit of missions are founded and do rest on the increase of our clergy. Thank God, our noble Theological Seminary is beginning to afford, and I trust will soon do so still more effectually and extensively to every class, even the most indigent, the means of theological learning. If they can be prepared for her reception, I hesitate not to believe that the Church will be supplied. And here the important duty presents itself,—*the affording to pious but indigent young men, the means of acquiring a sufficient literary education to prepare for entering upon the study of divinity.* The amount required by each individual would not in any case be more than one hundred dollars per annum, and in many cases much less.

But how is this provision to be made? I have already expressed my opinion, that it can be best done by Associations, and by the formation of a Central Board, all under the sanction of the ecclesiastical authority of the diocese. The experiment, to a certain extent, has been made by our sister state, Connecticut, with much success. And I hesitate not to believe, that under God, our Church in the state of New-York may and will, in the same way, immediately respond to the call which her divine Head makes upon her. But how is it to be begun; or rather, how effected? for I trust the work is commenced, at least in the hearts of many. Brethren in the city, may we not appeal to you? You know the weakness and the pressures of the country parishes. We have as much as we can do, with severe taxation, to sustain ourselves. We can do little; but I hope we shall, with a good heart, cast in the mite which we can spare. On the other hand, we know the many and importunate calls which are pressing you. We know and acknowledge that you have done, and are doing, nobly for the glory of God and the salvation of your fellow men. But be not, brethren, I pray you, "weary in well doing." This is the cause of God, and I know it will prosper in your hands. It is folly for us to disguise the truth. We must depend, as we always have done, upon the opulent members and corporations in the city, for the principal support of such charities as this before us. The pennies of the poor in our country Churches amount to but little, and the few opulent members amongst us are usually taxed fully equal to their means. Permit me then, brethren, with all deference, and humble prayer to God, to commend the commencement of this good work to your hands. We, I trust, will follow you with all our powers.

A Country Presbyter.

For the Churchman.

METRICAL VERSIONS OF THE PSALMS.

Messrs. Editors,—On looking over the last number of the Christian Observer, my attention was drawn to an article which I now send you, from the recollection that the approaching General Convention is to take its subject into consideration. In common with many others, and, I believe, with yourselves, I consider Psalmody an important part of the worship of God, and consequently take a deep interest in whatever promises to have an effect upon it, as practised in our Church. I am therefore anxious that the proposed alterations in the Psalms in Metre should be thoroughly discussed and maturely considered, before the Convention is called to act upon them. *In* that body they cannot be so discussed. Whatever examination they receive, to be of value, must precede its sittings. The Report of the Committee is now to a certain extent before the Episcopal public. It is time that some explanation or remarks were offered, in your columns, or elsewhere. Conscious of insufficiency myself, I throw out the enclosed extract from a foreign periodical, as a leader, in the hope that others will volunteer the performance of what I conceive to be *a duty.* I will only remark that the *faults* in Tate and Brady's version pointed out by the correspondent of the Christian Observer, are *retained* in the selection from Psalm xix. given by the Committee on the Psalms in Metre.

Yours, &c. Minimus.

Mr. Montgomery specifies Psalm xix. 7, 8, in proof of the difficulty of making a version which shall be at once poetical and close to the text. The literal terms, he remarks, are so perfect a vehicle of pure thought, that any metrical reading must render them less so, because words equally few and simple cannot be found in the English tongue, which would express those plain sentiments in rhymes and numbers. All who have attempted this passage, says Mr. Montgomery, have failed: "It is the cross of versifiers; and he who should carry it, without being put to shame, needs not despair of accomplishing a version of the Psalms which shall not on the whole disappoint every reader." Tate and Brady's version is wretchedly poor;

God's perfect law converts the soul;
Reclaims from false desires;
With sacred wisdom his sure word
The ignorant inspires.

The statutes of the Lord are just,
And bring sincere delight:
His pure commands, in search of truth,
Assist the feeblest sight.

The new "Presbyterian Review" quotes, as an admirable metrical translation, the version used in the Scottish Church; but I do not think that persons unaccustomed to it will think that it supersedes all attempt at a better. It is as follows:

God's law is perfect, and converts
The soul in sin that lies;
God's testimony is most sure,
And makes the simple wise.

The statutes of the Lord are right,
And do rejoice the heart:
The Lord's command is pure, and doth
Light to the eyes impart.

This version would be excellent, were it not for the "feeble expletives," which render it intolerable to modern ears. Without being paraphrastic, or occupying more lines than Tate and Brady's version, or so many as Sternhold and Hopkins's (which is equally disfigured by expletives), it has the advantage of giving *both* the propositions in each of the four versicles; whereas Tate and Brady, in three instances out of the four, convert them into one; degrading a predicate into a mere superfluous epithet; "God's *perfect* law converts the soul;" instead of "God's law *is perfect,* and converts," &c. Thus we have but one head of information under each versicle, instead of two; the poet predicating only one fact, and taking for granted that we already know the other; whereas its assertion was an express part of the Psalmist's object. These apparently minute points are much neglected, for the sake of metrical convenience, in most of our versions; yet on them depends not a little of the fidelity of a translation.

For the Churchman.

Messrs. Editors,—In reading the Churchman of last week, I was much pleased to see, under the signature of M., a suggestion in which I cordially agree,—that is, not to confine yourselves to subjects strictly theological; but more frequently to introduce pieces, either original, or from the best authors upon various topics, all tending, however, to inculcate piety and good morals, and always adhering to the spirit of religion,—thus rendering your excellent paper more interesting, and consequently, more extensively useful.

The objection, that being a religious paper, no other subject should find admittance in it, appears to me to rest upon the same principle, as that the whole of Sunday should be spent in frequenting churches and listening to sermons—whereas both reason and experience teach us—that keeping the mind on the stretch, even upon heavenly subjects, often becomes wearisome to frail human nature, which both requires and is made better by innocent and profitable relaxation: and when the mind, particularly the youthful mind, can no longer dwell upon long discourses, it may be touched, deeply touched, by an affecting narrative or an ennobling sentiment.

I will give you one of the latter class, as an example of what I mean, from the author so justly praised by your correspondent. In his Book of the Church, Southey, relating the death of Lady Jane Grey, thus speaks—"Yet of the Lady Jane it may be said, that being in all respects worthy of an earthly crown, it almost seems as if she had been summoned in mercy to a heavenly one, lest the world should stain a spirit, which no circumstances could render more fit for heaven."

N.

THE CHURCHMAN.

SATURDAY, FEBRUARY 18, 1832.

Two dollars and fifty cents, payable in advance, is the present price per annum of subscription to this paper. It is hoped that the assurances which led to this change in our *terms,* will be realized, in large accessions to our subscription list.

Appointments by the Bishop, for Confirmation.—February 19th, St. Luke's Church; March 4th, St. Clement's Church; 11th, St. Philip's Church; 18th, Mission Church of the Holy Evangelists; 25th, St. Thomas' Church; April 1st, All Saints' Church.

Episcopal Acts.—The confirmation noticed under the proper head, to-day, is, we believe, the largest which the Bishop has had during his present visitation of the city Churches; and we have been much gratified to learn, as another evidence of the spiritual prosperity of the parish, that during the past month, thirty-one adults have received, in Zion Church, the sacrament of baptism.

Communicated.

MISSIONARY COLLECTIONS.

On Sunday morning next, a Sermon will be preached in St. George's Church, and a collection made for the benefit of "The New-York Protestant Episcopal Missionary Society."

The wants of the Society are much increased this year by the extension of missionary stations in the desert places of our diocese; Churchmen are confidently appealed to for the support of the 44 laborers in the harvest that are already in the field. Many vacant places yet need the fostering liberality of Episcopalians to make "the wilderness blossom as the rose."

To Correspondents.—"A Missionary" came to hand too late for insertion. Not having announced an intention to close our columns to the discussion, we must, in fairness, insert his communication, with its accompaniments; although their great length will compel us to do it by piece-meal. But we must be allowed the exercise of editorial discretion in declining to insert any thing further on the subject. The communication of "An Episcopal Layman" is received, and will have due attention. The lines of "M." 'On Confirmation,' have nothing to exclude them from the department of *poetry,*—we fear their insertion would, however, expose us justly to the charge of inconsistency, so long as we retain our department of 'practical' matter. To be explicit, we are averse to regarding, or teaching others to regard, 'Confirmation,' or the celebration of any other religious solemnity, as an occasion for receiving or bestowing admiration or applause. The dedication of the youthful Christian to God's service, and the supplication of that pardon and protection which the character and state of an inhabitant of a world of wickedness and sorrow, render indispensable until life's end, is far more fitted to excite painful solicitude and sympathy, than—generous and grateful though it be—what we must call injudicious admiration.

The selections of 'Viola' are valuable; and will, in part be inserted. The principal one, however, is fairly the property of an individual who would consider its publication by us as, to say the least, unkind.

An Infidel's Testimony to the Truth of Prophecy.—Our readers will find the article on our last page to-day, under this head, well deserving an attentive reading.

St. Peter's Church, Auburn.—Spirited efforts are making, we are happy to learn, by the Congregation of this Church, to rebuild their sanctuary. At a meeting of the male members of the Congregation, held on the evening of the 8th instant, it was resolved to proceed to the erection of an edifice of stone,—and resolutions, and in the same tone of zealous earnestness, from the ladies of the Congregation, urging their husbands, fathers, brothers, and friends, with the promise of their co-operating so far as may be consistent with their domestic duties in furthering the work of obtaining the necessary funds. The circular which follows, details the particulars of this trying visitation;—It was issued from the office of the Gospel Messenger on the 6th instant. No mention is made in any of the public notices of the burning of St. Peter's, of any insurance upon the building:—We presume none had been effected; and we cannot forbear calling upon the Vestries of our country Churches generally, thus warned, to make the small advance necessary to insure their Church edifices—20 cents per annum paid by each pew-holder, would in general, suffice to effect this desirable object.

ST. PETER'S CHURCH CONSUMED!

Last evening, about six o'clock, St. Peter's Church in this village was discovered to be on fire, the flame issuing from the partition over the stove, and directly behind the organ. Before any effective measures could be taken, the fire had made such progress as to render all exertion useless, except that of preserving the parsonage house and the other dwellings east of it; nor could this have been done had there not most providentially fallen in the preceding 24 hours a large quantity of snow. Nothing was saved from the building but the hangings of the pulpit and desk, with much of the pew furniture and many books. A fine toned and handsome organ, which cost $650, together with an excellent bell, is in the yet smoking ruins.

With this calamitous visitation of this parish there are considerations connected of a highly interesting and tender character. This church, which was originally a neat and admired edifice, had been erected by the munificence and zeal of a few devoted Episcopalians, among whom the late Mr. William Bostwick took a conspicuous part.—To his family and to his associates in the pious work, this visitation must long be a subject of painful interest.—During the last season the church was enlarged and vastly improved in its appearance and convenience.—For neatness, appropriateness of arrangement, and for location, it might be said to be equal to any place of worship in this part of the state. The heavy expense to which the members of the congregation have recently gone, and the responsibilities they are still under, and for the discharge of which they relied upon those who had purchased pews, will place the Wardens and Vestry in a very anxious and painful position. Among the tender considerations connected with this event, that will not be deemed the least which calls up the fact that this church was not only consecrated as a *holy place*, by the venerated Hobart, but by the last confirmation, and the last sermon of that beloved and ever lamented prelate.

Of the sympathies of our brethren we are sure—we ask for their prayers that this affliction may be blessed by the great Head of the Church to those who love the place where his honor dwelleth, but who now are in heaviness, having no sanctuary in which to unite for public worship, and no altar at which to receive, as they were wont, the symbols of their Redeemer's body and blood.

We take this mode of communicating to our distant friends, because from our present emotions and from the pressure of new duties, private letters could not well be written to all to whom we should wish to make known our sorrows.

New-York Dispensary.—The humane institutions among which the New-York Dispensary is ranked, are of the most important and laudable class. Those at all conversant with the history of the poor of cities, need not be told of the good *dispensed* by these houses of charity. We noticed very lately the claims and condition of the Northern Dispensary, situated in Greenwich, and entirely distinct from the present institution, which is provided with commodious buildings, at the corner of Centre and White streets. Nothing more than the following abstract from the late report of the Trustees of the Centre-street establishment, is necessary to secure to its conductors the well-deserved title of public benefactors, and the co-operation of their fellow-citizens in the support and endowment of the institution. The report, we observe, states also as due their Treasurer at the close of the last year, $113 54.

Total number of patients attended during the year, at the Dispensary,	12,069
At their own houses,	3,723
	15,792
Vaccinated within the same period by the physicians and vaccine physician,*	4,600
Making a total of	20,392

And an excess over the number of patients of last year, of 2454.

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* It is made the duty of this officer to attend daily at the Dispensary, between the hours of 9 and 2 o'clock, for the purpose of vaccinating all who may apply; and also to visit every family in the ten districts of which this Institution takes the charge, for the purpose of vaccinating the members, wherever consent can be obtained.

Religious Newspapers.—A late number of the 'New-York Observer' traces the origin of this class of periodicals, to the letters of information issued at stated intervals by the early missionary societies of Europe.—Upon these was ingrafted the Religious Magazine—exclusively devoted to *religious* essays and intelligence—and subsequently was adopted the plan of devoting a portion of the columns of a secular newspaper to 'intelligence' of a religious nature. Publications having all the characteristics of the Magazine, except its infrequency of appearance, were in the mean time projected, and issued in the *quarto* form, in different places. The 'Observer' proves, we think, that the oldest religious newspaper, of the class devoting the larger portion of its columns to secular matter, is 'The Boston Recorder.' Certainly its conductors seem to have been the first to turn into the channel opened to gratify the public appetite for news, the streams of ecclesiastical intelligence. The paper in question assumed the character of a secular religious journal in January, 1816. The Philadelphian, (formerly the 'Remembrancer,') is the oldest strictly religious weekly sheet issued in this country.

The following paragraph from the 'Observer,' and the statement to which it alludes, together with the suggestions of M. in our last, and of N. in the present number, have directed our attention to this topic.

"RELIGIOUS NEWSPAPERS."

"In our paper of last week, we stated that we should regard divesting religious newspapers of their secular matter, as a serious injury to the interests of religion in this country. It must not be inferred from this, that we are unfriendly to the establishment of *purely religious* newspapers. Our object was to show that it would be unwise in the proprietors of religious newspapers *generally, to alter the plan* of their papers, by excluding all secular matter, because the effect would be to reduce the circulation of religious intelligence within very narrow limits. Undoubtedly there may be cases in which such a change would be expedient, and certainly there can rarely be any solid objection to the establishment of new papers *purely religious*, where a sufficient number of subscribers can be obtained to warrant the undertaking. By variety in the plan of newspapers, the tastes of a greater portion of the community are consulted, and where these tastes are innocent, it is desirable that they should be gratified."

Among the ostensible ends to be served by the frequent religious periodical, are the following. To diffuse a knowledge of the history of the Church, its movements,—and of the character, operations, progress, prosperity, wants—of its subsidiary institutions;—and this with a view to infuse zeal, to awaken interest, to encourage and provoke to emulation,—to elevate for the guidance of all, the torch of experience. Another legitimate object we apprehend to be, the illustration and defence by direct, didactic and argumentative essays, of that truth of which the Christian Church is the depository. Doubtless it were criminal in no small degree, in the watchman of the Church, should he fail to avail himself of the peculiar advantages offered for the discharge of his duty, by the press, the frequent periodical press. This is, in our opinion, one of the most solid grounds on which to rest the plea for the issual of religious newspapers.

Another and most lawful object is to provide in a cheap form, and under circumstances that will secure its being spread before the families of the Church, such matter of a practical and devotional character, as shall be fitted to meet the daily wants, and affect the daily deportment of their members, young and old.

The exhibition for the incitement and encouragement of others, of private example, by the introduction of biographical memoirs of individuals eminent for religious worth, is a prominent and most fit employment of the columns of the religious newspaper. Other principal objects might be enumerated; as claiming the attention, and serving to guide the choice of their conductors.

Among those of a secondary class, may be mentioned—that the weekly religious sheet, as introduced into the family, furnishes improving topics of conversation; affords *occasion* for their discussion in the family and the social circle: and secures at least a passing attention to religious subjects, in minds that might otherwise remain entirely without their influence.

The topics included in this enumeration, and the points named as proper to be kept in view, are, other things being equal, perfectly compatible with the due discharge of a clergyman's obligations,—quite in the line of his duty. Moreover, a journal conducted upon this model, may, without scruple,—so that it be not substituted for the reading of the Scriptures, and the other proper duties of that day,—be regarded as a *Sunday paper*.

But is a life devoted, in whole or in part, to catering secular news, compatible with the obligations of a clergyman? To this question we are prepared to reply—we speak only for ourselves—that such a devotion of time is, in our view, incongruous, and unlawful, under any circumstances; much more in the present lamented deficiency of laboring clergy in our Church. If it be said that the secular matter of a paper of mixed character may be selected and arranged by a lay coadjutor in the conduct of the paper—we are met by the inquiry—Is a miscellany of this kind a proper Sunday companion for the members of a religious family? Is the head of a religious family justified—bound as he is to turn to the best spiritual account the sacred hours of the Lord's day—in spreading before his family a paper of this class upon that day? To this question, also, we are prepared to answer in an unequivocal negative.

We cannot advocate the conclusion of the town meeting by a religious lecture—nor the opening of the polls in the intervals of religious worship on the Lord's day;—no, not even though a foreign cabinet think it befitting to adjourn from council to cathedral, or vice versa, on that day,—while the Sunday press prepares the results of its deliberations, known or surmised, to feed the curiosity, and keep balanced the minds of the good citizens, against their return from public worship.

To our minds it is not difficult to conceive of a religious paper sufficiently varied in its departments to render it useful and acceptable to the different classes of readers. How much beside the "letters from correspondents" receive attention from such of the readers of the Observer as have not a relish for religious truth, it is not in our power to say;—we fear, however, that if any, a most unprofitably small proportion of its valuable religious matter is honored by their perusal.

Doubtless, as a religious newspaper opens a channel for the diffusion of intelligence—and forms a medium for advertising the benevolent and religious enterprises of the day,—whatever may tend to enlarge the sphere of its circulation, must proportionately add to its utility in this point of view. Yet this argument for a publication of a mixed character, does not meet the objections just named. Nor can we at all appreciate the force of what the Editor of the Observer says to this point—that the exclusion of secular news from a religious periodical, savors of the times when religion was regarded as altogether a Sunday affair—too sacred and peculiar to occupy the thoughts on any other day. We cannot conclude, that because men are asked wholly to put aside the thoughts of the world, its proper business and pursuits, upon one day in seven, that therefore they will feel bound, or even licensed to exclude the thoughts of God, and the 'sweet counsels' of religious conversation and engagement from the other six.

Our paper has been hitherto strictly *a religious paper*; and such while under its present direction it is our intention that it shall continue, until we are more enlightened upon the subject now discussed. To the communication of our valued correspondent "M.," inserted in our last, there cannot be the slightest objection—and such we shall always welcome to our columns;—at the same time retaining the free exercise of the right to judge of each by the principles which the present article exhibits. Our views as to the course of remark of "N." on the preceding page, may also be gathered from what we have now said.

It is truly melancholy to witness the extent to which the abuse of the weekly religious journal is carried,—in its being made the arena for petty controversy, and the trumpet to herald forth error of the most crude and dangerous character. The 'first thoughts' of each busy religious controvertist are, in a hundred of these multipliers of human influence, fledged, and sent far and wide to spread confusion,—to do any thing rather than unite or edify.

The Observer remarks, that the weekly religious sheet does not owe its popularity to the circumstances of its form, and the frequency of its appearance. Facts are against this assertion, so far as they have come under our observation. We have known the weekly sheet gain admittance where the monthly journal had been declined with indifference—and the *folio* to be highly and decidedly preferred to the *quarto* form.

Bishop of Maryland.—The Right Rev. Dr. Stone has for some time been extremely ill. Private letters of the 8th instant, we are happy to say, speak encouragingly as to the prospect of his recovery.

For the Churchman.

At a meeting of the Library Committee of the City-Mission Society, held at the Mission-Church, Vandewater-street, on the evening of Monday, 13th instant,

"*Resolved*, That the Rev. Dr. M'Vickar, Rev. B. I. Haight, and Mr. Richard Whittingham, be a committee to solicit and receive contributions of books, and money for the purchase of books, with a view to the formation of a Parochial and Sunday School Library, at this station, in accordance with the provisions of the 10th Article of the By-Laws of the Board of Managers."

In pursuance of the above resolution, the undersigned respectfully give notice, that all donations of books or contributions for that object, will be thankfully received by them, and applied to that end. The books will be received for the present at the Episcopal Press, No. 46 Lumber-street, and the donations of money by the individual members of the Committee.

John M'Vickar,
(Signed) Benj. I. Haight,
Richard Whittingham.

☞ A Sermon will be preached by the Rev. Mr. Eastburn, in the Church of Ascension, in Canal street, on Sunday evening, at 7 o'clock, after which a collection will be taken for the benefit of the Female Assistance Society. Feb. 18, 1832.

LITERARY.

Miss Baillie's New Work has been replied to by the learned and venerable Bishop of Salisbury, in a letter which is a model for theological controversy, from the Christian and courteous spirit which it breathes, and which cannot but attract a candid opponent to weigh with care its brief but irrefragable arguments. The Bishop devotes a portion of his letter to a defence of the text on the Heavenly Witnesses; in which the unlearned reader is presented with a popular survey of the chief arguments in favor of the authenticity of that litigated passage. Miss Baillie is happy in falling into the hands of so lenient a correspondent; for, besides her rashness in entering into a controversy on so solemn a subject, which by her own confession she had not carefully studied; and this also avowedly without the requisite literary apparatus for determining points of biblical criticism; she has exposed herself to serious remark on account of some of the opinions expressed in her volume, and the disrespect shown to the Word of God in rejecting from her proofs the evidence of the Old Testament, as well as the Book of the Revelation, and other portions of the New. The learned and indefatigable prelate's tractate does not profess to be a survey of the whole question relative to the person of Christ; but it is perfectly satisfactory as a reply to the Arian remarks of Miss Baillie.

We take the opportunity of our allusion to the Bishop of Salisbury, to mention that his lordship's last published discourse before the Society of Literature contains, what the title does not promise, a learned and interesting digest of the evidence to prove that St. Paul first planted the Gospel in Great Britain.—*Banner of the Church.*

OBITUARY.

Died in this city, on the 26th ult., in the 28th year of his age, William P. Nichols, for many years a most exemplary member and communicant of this Church. In the retired sphere allotted him by Providence, he was "a burning and a shining light." His example, and the pious zeal which gave a tone to all his conversation, will, it is humbly hoped, have its due influence on those before whom they were so consistently exhibited.—[Communicated.]

INTELLIGENCE.

DOMESTIC.

Confirmation.—By the Bishop of this Diocese, on the Sixth Sunday in Epiphany, the 12th instant, 75 persons were confirmed in Zion Church, in this city.

Ordination.—By the Rt. Rev. Dr. Bowen, Bishop of the Protestant Episcopal Church in South Carolina, on Wednesday, January 11, 1832, in St. Michael's Church, Charleston, the Rev. Theodore B. Bartow, Deacon, of the Diocese of Georgia, was admitted to the holy order of Priests; in conformity with Canon XX. of the General Convention.—*Gospel Messenger.*

New-York Common Schools.—The late report of the Secretary of State, as Superintendent of Common Schools, affords an interesting view of their condition.

In the fifty-five organized counties, and seven hundred and ninety-three towns and wards in our State, there are 9333 organized school districts; reports have been received from 8835 of these; showing that in each of them a school has been taught during the past year, for at least three months, by an inspected teacher. Excluding the cities of New-York and Albany entirely from the estimate, the reports show 504,625 children, between 5 and 16 years of age, as the proper subjects of common school instruction; and 497,257 of these on the rolls of the schools, as having been taught during the year, or 7428 less than the whole number on the rolls.

The large sum of $244,886 09 was paid for appropriation to the support of these schools, to the trustees of the several districts during the year ending in July 1831. The productive capital of the State School Fund now amounts to $1,704,169 40; estimated to yield in the coming year $96,350. To be added to this we have in lands at present unproductive, about $400,000.

"Seven hundred and sixty-two towns and wards have made returns, exhibiting a total amount paid by individuals, besides the public money received in the districts, of $372,692, which, added to the public money ($244,886,) makes the aggregate amount of $617,578, paid for teachers' wages alone, in the Common Schools of the State."

Further statements show, that the total annual expenditure for the support of this system,—including books, &c. and fuel—is more than one million of dollars.

FOREIGN.

Congregational Union of England.—The Rev. J. H. Church, D. D. has received and communicated for the N. H. Observer, an account of a meeting of Delegates, Ministers, and Officers of Churches, at London, Tuesday morning, May 13, 1831, to consider the subject of *A General Congregational Union*, Rev. A. Douglas, of Reading, in the Chair: at which there were present, one hundred Delegates, Ministers, and Officers of Churches; namely, twenty-three Delegates, fifty-eight Ministers, and nineteen Lay Gentlemen.

After full discussion, it was resolved unanimously,

I. That it is highly desirable and important to establish a Union of Congregational Churches and Ministers, throughout England and Wales, founded on a full recognition of their own distinctive principle, namely, the Scriptural right of every separate Church to maintain perfect independence in the government and administration of its own particular affairs; and therefore that the Union shall not in any case assume legislative authority, or become a court of appeal.

II. That such Union consists of County and District Associations.

III. That the following be the objects contemplated in its formation.

1. To promote Evangelical Religion, in connexion with the Congregational Denomination.
2. To cultivate brotherly affection and sincere co-operation in every thing relating to the interests of the Associated Churches.
3. To establish fraternal correspondence with Congregational Churches, and other bodies of Christians throughout the world.
4. To address an Annual Letter to the Associated Churches, accompanied with such information as may be deemed necessary.
5. To obtain accurate statistical information relative to the Congregational Churches, throughout the kingdom and the world at large.
6. To inquire into the present methods of collecting funds for the erection of places of worship, and to consider the practicability of introducing any improved plan.
7. To assist in maintaining and enlarging the civil rights of Protestant Dissenters.

IV. To promote the accomplishment of these objects, and the general interests of the Union, that an Annual Meeting shall be held, consisting, if practicable, of an equal number of Ministers and Laymen, and that each Association may appoint such a number of representatives as it may deem necessary; that the Annual Meeting be held in London, or such other town or city as may from time to time be appointed; and that at the Annual Meetings of Delegates, every Minister and Officer connected with any Association united in the general body shall be eligible to attend and vote.

A provisional committee was then appointed to make known to the denomination the proceedings of the Meeting, and take other necessary measures for the formation of the Union; and finally, it was voted that the Congregational Magazine be the accredited organ of the Committee.—*Vt. Chronicle.*

SUMMARY.

EXPRESSIONS OF OPINION.

From the Banner of the Church.

Parish Library.—Of Volume X., 'Piety without Asceticism, or the Protestant Kempis,' by the Bishop (Jebb,) of Limerick, we have before taken occasion to speak. The works of Scougal, Charles How, and Cudworth,—of these the volume is made up,—can need no commendation from us. It is destined, we trust, to be a manual of meditation, and devotion, with Christians universally. The tone of piety which pervades it is truly celestial. At a time when the atmosphere about us is a-blaze with the wildfires of a misguided and desperate fanaticism, and the din and stir of furious controversies betoken an elemental war, the calm and scriptural spirit of this little book comes over us pure, soothing, and refreshing, like the immediate breath of heaven. Would that it might spread upon the wings of every wind! But the publication of Volume V. (the long expected volume of the 'Standard Works,' so called,) is, if possible, even more timely. Bishop Gibson's three Pastoral Letters, and Bishop Horne's Letters on Infidelity, were scarcely less appropriate to the occasion of their first publication, than, unhappily, they are to the present day. Take the subjects of the Bishop of London's letters 'to the people of his diocese,' and see with what fitness they suggest themselves as themes to the pastors of Christ's flock now, and among us! The first, 'occasioned by some late writings in favor of infidelity'—such writings, new and old, are not only in daily course of publication, but they are sown, as it were, broadcast, upon the land, and magazines for the supply of the quick poison are opened, in the shape of reading rooms and circulating libraries! The second, 'occasioned by some late writings in which it is asserted, that Reason is a sufficient guide in matters of Religion, without the help of Revelation,'—who has not noticed with sincerest sorrow the encouragement given to such principles by men who claim to be Christian instructers, and, in some instances, are regarded as almost oracular! The third, 'occasioned by the suggestions of infidels against the writings of the New Testament, considered as a divine rule of faith and manners,'—who has not heard more than suggestions on this subject, not from 'infidels' only, but from some who would reject the title with abhorrence! In short, there is no point contemplated by the excellent writer of these letters, in reference to which his clear religious wisdom is not needed now, and none which he discusses that will not be found settled to the entire satisfaction of every honest searcher for the truth.

The letters of Bishop Horne, equally valuable, are probably far more extensively known, and quite as well 'calculated to suit the turn of the age' now, as when they first appeared. 'Their plain matter of fact style;'—we quote the preface of the Editor,—'the simplicity and honest openness of their reasoning; the brevity and intelligibility of all the answers given to objections and difficulties started, and the very *commonness* of those objections and difficulties; and, more especially, the rich vein of humor which pervades the whole,' will make them again, as they were before, universal favorites. Like vessels of light burthen they will go where heavy sailers could not come. And their brief arguments, keen sarcasms, and brisk repartees will do such execution as grape and canister shot do in the running rigging of the adversary. The Editor has done wisely in selecting them for republication, and the 'Protestant Episcopal Press' is entitled anew to the thanks, and what they will value more, the patronage of the Christian community.

From Notes to a Sermon, by the Rev. B. Dorr, of Utica.

Bowden's Letters on 'The Apostolic origin of Episcopacy,' and Cooke's 'Essay on the Invalidity of Presbyterian Ordination,' have been published, together with other tracts on the same subject, in two neat and cheap volumes, by the Protestant Episcopal Press—an institution which deserves the patronage of every Churchman. We hope soon to add to their list of publications, 'Hobart's Apology for Apostolic Order,'—one of the ablest works of that very able writer—now entirely out of print.

From the same.

Works of Bishop Ravenscroft.—The Episcopal Press has also done a signal service to the cause of religion, and primitive truth and order, by publishing the works of the late Bishop Ravenscroft, in two large octavo volumes. These deserve a conspicuous place in every family library. His sermons—plain, practical, powerful—go directly to the heart; and for a clear exhibition, and an earnest enforcement of Gospel truth, are not surpassed by any with which I am acquainted. His 'Doctrines of the Church Vindicated,' is a triumphant reply to his learned antagonist, by whom they had been assailed. Indeed, it is no exaggerated praise, to say that we need no more able defence of the doctrines and usages of the Church, than may be found in the lamented Ravenscroft's works; nor a brighter example of primitive zeal and piety to recommend and enforce them, than was exhibited in his whole ministerial life.

A few copies of these valuable volumes, published by the Missionary, Bible, Prayer Book and Tract Society of North Carolina, are still on hand at the Press. Price in boards, $5—in sheep, $5 50.

Sandwich Islands.—The Christian schools in these islands contain 50,000 pupils. The churches have 420 members. A national temperance society has been formed among the high chiefs in Oahu—local associations with numerous members having existed previously.—*Boston Recorder.*

ACKNOWLEDGMENTS.

NEW-YORK PROTESTANT EPISCOPAL MISSIONARY SOCIETY.

The Treasurer of the New-York Protestant Episcopal Missionary Society with pleasure acknowledges the receipt of the following sum, viz:—

1832.		
13th Feb.	From a Gentleman, a Member of Trinity Church, New-York,	$50 00

Benjamin M. Brown, *Treasurer*,
New-York, 15th Feb., 1832. No. 61 Water-st.

CITY-MISSION.

The Treasurer of the New-York Protestant Episcopal City-Mission Society, acknowledges the receipt of the following sums:—

One annual subscription of $1, one of $2, and two of $3,	9 00
Donation from "A Friend,"	2 00
From John Anthon, Esq., per H. Van Wagenen, Esq.,	10 00
Collections at Mission Church,	13 84
By the Committee for the congregation of Trinity Church—	
From E. W. Laight, Esq.,	50 00
Philip Hone, Esq.,	50 00
J. F. Randolph, Esq.,	20 00
William Johnson, Esq.,	15 00
A Lady,	20 00
Mrs. J. Jones,	10 00
Mrs. J. Cruger,	10 00
Mrs. Sherred,	5 00
Miss Shaw,	5 00
William Van Hook, Esq.,	5 00
John Fleming, Esq.,	5 00
Four Gentlemen, each $5,	20 00
	$249 84

J. A. Perry, *Treasurer*, 33 Wall-street.
February 16.

GREEN BAY MISSION.

The Treasurer of this Fund acknowledges the receipt of one dollar from a member of Christ Church, New-York, $1 00

Also, the following sums through the hands of the Rev. Edward Andrews:—

From Mrs. Betsey Knapp, of New-Berlin, Chenango county, New-York, for the Episcopal Mission at Green Bay,	5 00
From the same, for the Episcopal Mission to Greece,	5 00
From Deacon Thomas Loomis, of the Presbyterian Church, for the Episcopal Mission at Green Bay,	5 00
From the same for the Episcopal Mission to Greece,	5 00

James Swords, *Treasurer*
Of Green Bay Mission Fund,
16th Feb. 1832. 127 Broadway, New-York.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending February 16th, from the following persons, viz:—

Clark & Hosford—Jasper Harding—Simon Greenleaf—S. Sprague—G. Worthington—J. Lex, with *rem.*—Rev. Wm. Steel, with *remittance*—Benj. T. Spruill, with *remittance*—Wm. M. Morrison, with *remittance*—G. Carr Grundy—Thomas Robinson—F. J. Huntington—Wm. Stavely—H. N. Fargo—S. Walker, with *remittance*—Rev. A. Gibbs—Rev. J. F. Clark, with *remittance*—Richard Whiting, with *remittance*—Samuel G. Eschenback.

Packages have been sent from the N. Y. Prot. Episcopal Press, during the week ending February 16th, to the following persons, viz:—

F. J. Huntington, Hartford, one box, per Steam-boat Hudson—S. Babcock, New Haven, one parcel, per Steam-boat Hudson—G. C. Grundy, Baltimore, one box, per brig Solon.

COLLEGIATE SCHOOL

No. 76 *Varick-street.*

Rev. JOHN W. CURTIS, A. M., *Principal.*

The following course of study, adopted in this Institution, is intended to comprise a thorough knowledge of the Latin and Greek Classics, the Mathematics, both pure and mixed, Polite Literature, and the ordinary English branches:—

- Latin and Greek Classics,
- Geometry and Algebra,
- Trigonometry and Conic Sections,
- Mensuration and Surveying,
- Navigation,
- Natural Philosophy, Astronomy,
- Logic, Moral Philosophy,
- Evidences of Christianity,
- Rhetoric and Belles Lettres,
- Composition and Elocution,
- Geography and Chronology,
- History and Mythology,
- English Grammar,
- Arithmetic,
- Book-keeping,
- Reading and Writing.

Terms.

For Classical scholars, including all the above branches, per quarter,	$10 00
English Scholars,	6 00
Instruction will be provided in the modern languages, and the French department is under the care of an experienced teacher, a native of France, at	5 00

The English department, including those branches especially necessary for the counting room, is under the charge of a gentleman whose personal experience in business renders him in the highest degree competent to impart efficient instruction.

The Institution being endowed, the Principal can, with confidence, direct the attention of the public to the reasonableness of its charges, when compared with its advantages. It is under the care and supervision of the following gentemen, composing the

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Rt. Rev. Benjamin T. Onderdonk, D.D., *President;*
Rev. Thomas Lyell, D.D., *Vice-President.*
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The Institution occupies the front of a large and commodious building in Varick-street, and is entirely distinct from the Public Schools, which have entrances upon the adjoining streets. The pupils have the advantage of a play ground and gymnasium, which have no communication with the street; and may thus enjoy that recreation, which is necessary to health, without exposure, and under the eye of their teachers. The year is divided into four terms of three months each, commencing the 1st of September, and terminating the 31st July.

Application may be made to the Principal, at the Institution, between the hours of 8 and 4, daily.

Dec. 10, 1831.

NEW PUBLICATIONS,

The Church, and her Holy Seasons Vindicated. A Sermon, preached in Trinity Church, Utica, on the Sunday after Christmas Day, 1832; by Benjamin Dorr, A. M. Rector of said Church.

The Privileges and Duties of an American Citizen. A Sermon, preached in Trinity Church, Utica, on the day of the Annual Thanksgiving. By the same.

TRACTS.—*The Penitent;* a real character. *The Thatcher's Widow;* a real character.

For sale at the Depository of "*The Press,*"
No. 46 Lumber-street.

PUBLICATIONS BY THE PRESS.

PARISH LIBRARY.

⁂ The character of the series of works by this designation appears from the paragraph in the Third Annual Report of the Press.

The following works already issued by the Press, will in future be for sale either in sets or singly, as portions of "The Parish and Religious Family Library."

Vol. I. (Standard Works.) Leslie on Deism; and West on the Resurrection. With Prefaces, Memoirs of the respective authors, Notes, and Indexes, by the Rev. W. R. Whittingham, A. M.

Vol. II. (Standard Works.) Apostolical Preaching Considered. By Bishop J. B. Sumner; author of "A Help to Family Instruction, &c." (Vol. VII. of this Series.) With Preface, Notes, and Index, by the same.

Vol. III. (Standard Works.) Bishop Jewell's Apology for the Church of England. With Preface, Memoir, Notes, and Index, by the same.

Vol. IV. (Standard Works.)

Vol. V. (Standard Works.) Letters on Infidelity, by Bishops Gibson and Horne, (including Bishop Horne's reply to Adam Smith.) With Preface, Memoirs, Notes &c., by the same.

Vol. VI. (Standard Works.)

Vol. VII. A Help to Family Instruction and Devotion. By Bishop J. B. Sumner, author of 'Apostolical Preaching Considered.'

Vol. VIII. (Works on Episcopacy.) Bowden's Letters to Rev. Dr. Miller;—With a Preface by Bishop B. T. Onderdonk, of New-York.

Vol. IX. (Works on Episcopacy.) Continuation of Bowden's Letters.—Cooke's Essay on the Invalidity of Presbyterian Ordination.—And an Essay entitled "Episcopacy tested by Scripture." By Bishop H. U. Onderdonk, of Pennsylvania.

Vol. X. The Protestant Kempis; or Piety without Asceticism; containing extracts from the works of Scougal, Charles How, and Cudworth.—With Notes, by Bishop Jebb, of Limerick, Ireland.

JERRAM ON BAPTISM.

Conversations on Infant Baptism, by Charles Jerram, A. M., Vicar of Chobham Surrey, just received, and for sale at "The Press," No. 46 Lumber-street, price 20 cents.

SEPTUAGESIMA SUNDAY.

"The invisible things of Him from the creation of the world are clearly seen, being understood by the things which are made."—*Romans* i. 20.

THERE is a book who runs may read,
Which heavenly truth imparts,
And all the lore its scholars need,
Pure eyes and Christian hearts.

The works of GOD above, below,
Within us, and around,
Are pages in that book to show
How GOD himself is found.

The glorious sky, embracing all,
Is like the Maker's love,
Wherewith encompass'd, great and small
In peace and order move.

The moon above, the Church below,
A wondrous race they run;
But all their radiance, all their glow,
Each borrows of its Sun.

The Saviour lends the light and heat
That crowns his holy hill;
The saints, like stars, around his seat,
Perform their courses still.

The saints above are stars in heaven—
What are the saints on earth?
Like trees they stand, whom GOD has given,
Our Eden's happy birth.

Faith is their fix'd, unswerving root,
Hope their unfading flower,
Fair deeds of charity their fruit,
The glory of their bower.

The dew of heaven is like thy grace,
It steals in silence down;
But where it lights, the favor'd place
By richest fruits is known.

One Name, above all glorious names
With its ten thousand tongues,
The everlasting sea proclaims,
Echoing angelic songs.

The raging fire, the roaring wind,
Thy boundless power display;
But in the gentler breeze we find
Thy Spirit's viewless way.

Two worlds are ours: 't is only sin
Forbids us to descry
The mystic heaven and earth within,
Plain as the sea and sky.

Thou, who hast given me eyes to see
And love this sight so fair,
Give me a heart to find out Thee,
And read Thee every where!

KEBLE'S *Christian Year.*

CATECHIZING.

THE CLERGYMAN'S RELATION TO HIS SUNDAY SCHOOL.

PAROCHIAL schools will naturally claim a part of the clergyman's attention; though the share he takes in their superintendence and management must depend on his health, his strength, and the extent of his other avocations. It is desirable, at all events, that he should previously be well acquainted with the system of infant, of national, and of adult schools; and capable of exercising over any, or all of them, that superintendence which must, in general cases, be required from him. In small parishes, the management of the SUNDAY SCHOOL sometimes rests entirely upon the minister, and no one can be found to whom it can be delegated with comfort. In such a case, and while his duties are easy, this may form a natural part of the employments of the day; but otherwise, whenever help can be found—and his own precious time hardly admits of such deductions—he should consider that it is rather his duty to raise up Sunday School teachers, than to act in that capacity himself; and should aim at forming others for the office, instead of taking it exclusively as his own. In fact, no Sunday School realizes its character, unless it is conducted by voluntary teachers. This circumstance alone vindicates its peculiar character, and separates it effectually from the ordinary school of the week-day. All restraint beyond that which may be necessary for the regularity and quiet of the proceedings; all harshness, all show of discipline, should be avoided as much as possible in a school of this kind. Freedom and kindness should prevail in all its arrangements, and love should be the motive by which the whole is carried on. But no machinery can be contrived to act in this manner, except through the attendance of voluntary teachers, interested in the welfare of the children, and anxious to lead them forward in Christian principles, as well as in Christian knowledge. They come to the office with a freshness of feeling, which can hardly be looked for in one wearied out with the business of teaching through the week, and incapable of laying aside the manners which he has found it necessary to be assuming in general. They awaken no associations of fear or dislike in the children's minds; but on the contrary, are likely to possess some claim on their respect and their regard. Having no wish to exercise severity, they naturally try to win the affections, in order to draw out exertion; and it is only by the employment of an agency such as theirs, that advancement in knowledge can be combined with the enjoyment of Sabbath rest. The clergyman, then, who succeeds in forming a body of voluntary teachers for his Sunday School, has realized no ordinary advantage. He has secured, in all probability, the efficiency of this most important means of knowledge; he has relieved himself from a charge which must often exceed his strength, and might affect the frame of mind which he desires to preserve; but beyond this, he has opened to the individuals whom he induces to act as teachers, a field of the most interesting and edifying employment. Labors thus communicated are doubly blessed. They bless him who invites co-operation, and those who are made partakers; and by extending to many, those cares which might be overpowering to one, they make all happy through the division of a work which would have been otherwise a burden on him who had to bear it all. Wherever teachers of this kind can be found, ready to conform to the system which is laid down for their proceedings, they can hardly be too numerous. It is desirable in schools of this kind, to assimilate the mode of instruction as much as possible to that which is pursued in families; and if the class under the care of a single teacher did not exceed eight or ten children, the teaching would become more particular, more affectionate, and more interesting to both parties.

But, whatever may be the number of teachers engaged, the tone of instruction made use of in conducting a Sunday School, should be peculiar and distinct. Emulation, and the other means of excitement which are thought necessary in other schools, should be absolutely deprecated here; and as the only instruction to be given, is that which leads the soul to GOD, through that way which he has opened in his Son; the tone, the manner, in which that instruction is conveyed, should harmonize with the subject, and be as much as possible conformed to the spirit of the Gospel which is taught.

But this is not easily accomplished, where the classes are large and the teachers few. Some degree of quickness, if not severity of manner, will seem necessary, to check indolence and unsteadiness, which in this case must be looked for, and the peculiar character of the school will be sacrificed to the discipline which is required to preserve its efficiency. To this we must also add, that it is hardly possible that teachers should feel the same lively interest in the welfare and progress of the children, when their attention is divided among many, as when it is limited to a few. The feeling which assumes a sort of parental character, when directed toward a small number, melts into general benevolence when diffused over many; and none can obtain much regard, where many are claiming some. If a clergyman, therefore, possesses the means of increasing the number of his voluntary teachers, he will find it his advantage to admit as many as can be employed without confusion. The school will be benefited by this enlargement of its resources; but what is of hardly less importance, a greater number of individuals will hereby become engaged in a work, which tends perhaps more than any other to decide the character, and to form a taste for the purest species of benevolence; the benevolence which aims at the spiritual good of our fellow-creatures, and pursues it by personal sacrifices and personal exertions.*

Nor should this species of assistance, which is essential to the efficiency of a Sunday School, be neglected with regard to daily or national schools. If co-operation can be obtained from the laity for these objects, there is no doubt that the interests of the school will be materially advanced; the monotony of the system will be relieved; animation and intelligence will be excited in the children by the questions which are addressed to them by their stated visiters; and every one who is aware of the difficulty that there is in awakening the powers of thought, and still more the sensibilities of the heart, to the object of religious education, will feel that no means should be neglected which contribute to so desirable an end.—RAIKES *on Clerical Education.*

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* The most beautiful exhibition of the extent to which Sunday School instruction may be carried, and of the benefits which may thus be imparted to every class of society, is to be found in the manufacturing classes of Lancashire. The Sunday Schools of Bolton contain twelve hundred children, taught by gratuitous teachers; many of whom have never left the school, but having been originally admitted as children, and having passed through all the classes, have risen from the rank of scholars to that of teachers, at the time of their confirmation, and have continued to attend in this capacity the schools which they first entered, in another. There are teachers in those schools of thirty-five years of age, who have never been absent a single Sunday since the period of their first admission, except from causes which prevented their attendance.

Who that hears of such a plan as this in operation, can avoid regretting, that the Church was ever influenced by jealousy of a system, which seems more than any other calculated to promote its security and to extend its usefulness?

PRACTICAL.

ON INDISCRIMINATE ALMS-GIVING.

WITH the very slight alterations necessary to adapt it to the circumstances of a city, the following article contains suggestions that may be valuable to a large proportion of our readers.—Few branches of Christian duty require more vigilance, patience, and sound discretion, than *alms-giving:* few, in general practice, receive a less proportion of these requisites. But however indolence or thoughtlessness may indispose us to the *proper* discharge of this duty, the responsibility is unquestionably great: the considerations urged by "Veritas" are of force: when we carelessly foster indolence and vice, or with hard-hearted indifference, turn aside the petition of real distress, *our* conduct—unworthy as its motives must be, guilty as it must show itself in the all-seeing eye, is to them with whom we have to do, a savor of death unto death—and in either case, blood-guiltiness must be registered to our charge.

From the Christian Guardian.

Mr. Editor,—I have often been much harassed respecting the line of conduct I ought to pursue in regard to relieving *common beggars;* a number of whom I frequently meet, but especially upon the Lord's day, on my return from church, which is two miles distant from my residence. Many of them are *apparently* suffering objects, and all of course, with a deplorable tale, solicit my charity. Sometimes I have entered into conversation with them, telling them how sinful it was thus to profane the Sabbath by *travelling,* when they ought to have been at a place of worship; and have received for answer—that they had no money—were travelling as fast as they could to their respective parishes, having gone from thence in search of work—or been taken ill on the road; and many similar pleas. It is a wise regulation at the lodging houses where these wretched people sleep, that they shall not be permitted to stay in the same place more than *one* night, but I hope and trust, that in *all* such places, an exception is made by the proper authorities, in favor of Sunday. But still, if they *really* have not a farthing, they *cannot* rest on the road, but must make every effort to reach their legal place of settlement. That many of these people make a trade of begging, and scruple not to tell the most dreadful falsehoods, while some of the women who have two or three half-naked children, are probably *unmarried,* and some of the worst of characters, are facts which I fear are too *notorious* to be denied; and I feel, that in thus relieving them, I am often thoughtlessly promoting vice—and that by so doing on the Sabbath especially, I am "a partaker of other men's sins," by encouraging them in their profanation of that holy day; which is indeed an *awful* consideration. Is it so? Still, when some grievous tale of distress has met my ear, and I have on these grounds *refused* my assistance, conscience, on the other hand, has often severely reproached me for neglecting the precepts of our merciful and compassionate Redeemer; and I have felt that my conduct was little in accordance with that charity which "hopeth all things, believeth all things," and "thinketh no evil." Yet I am well aware that there is need of *great* caution, lest we should be led to act from the impulse of *mere feeling,* instead of attending to the convictions of a tender and enlighted conscience—and that the exercise of seeming generosity, if free from ostentation, may yet be nothing but selfishness; since to deny the supplicant for aid, would, to a compassionate heart, be doing violence to its own feelings. And where "the widow's mite" is all, perhaps, that it is in our power to bestow, is it not frequently given to the unknown and clamorous beggar, who *may* have feigned distress, while the sick and afflicted cottagers around, with whose characters we are well acquainted, whose distress we have the pain to witness and to *know* that it is *real,* but who neither *murmur* or *complain,* must go without that help they so greatly need? Some people may plead that the money they give away to beggars is very trifling, only a few pence now and then, they say; but such have little idea of the great multitude there are in a country place which is situated near a turnpike road; and that the gains of some of these people from begging (or *stealing,* by which I fear it is too often followed,) are very considerable, there is no doubt, or why do we so often meet strong able-bodied men and women soliciting our alms, who surely might, if they *would,* at least in many instances, obtain an honest livelihood by their own labor. Of course, there are exceptions,—people may be thrown out of work by the vicissitudes incident to various branches of trade, without any fault of their own. Accident or disease may befal others, when far from their place of residence, and after consuming their little savings, leave them penniless on their journey; and to such cases as these, the hand and heart of the Christian will ever be open. A mendicity society, conducted upon humane and Christian principles, is a most excellent thing; and where those who manage it, are men of judgment and discrimination, imposition is most likely to be detected, and real distress relieved; but I live unfortunately beyond the reach of one, and I find it impossible (especially as a female) to decide upon the *probability* of the many plausible tales related to me; and though no general rules can be laid down, I should feel truly thankful for your suggestions or advice, concerning what is to me, (and I doubt not to many others,) a *perpetually* recurring source of doubt and discomfort. Is there no fear of the effects upon our own hearts, if we get a habit of listening to such wretched tales as the beggars relate, without interest or emotion, and, *assuming that all is imposture,* turn a deaf ear to their cries? A *suspicious* temper is far removed from that of a Christian, and we should always make every favorable allowance in our power; yet, as I before observed, we may be led away by the impulse of the moment from following the calm convictions of our judgment—and while in humble reliance upon divine aid, we daily exercise ourselves "to have always a conscience void of offence toward GOD and toward man," we have need, likewise, to pray that GOD would teach us "*good judgment and knowledge,*" 'that we may be delivered from the burden of a *scrupulous,* and the *perplexity* of an *ill-informed* conscience.'

In regard to my present subject, it has often occurred to me that heads of families would generally do better, when beggars come to their door, in giving them a piece of bread or broken meat, than in bestowing money; both because, if they are really in want of food, it will give them speedy relief, and also, as it diminishes the temptation of going to the next public house, where I fear their money is too often all spent in drink. I would also earnestly recommend the giving of some plain, striking religious tract to every one who can read, which may, by the Divine blessing, prove "a word in season."—Trusting you will excuse the liberty I have taken, I remain your obedient servant,

VERITAS.

DEVOTIONAL.

AN OLD MAN'S MEDITATION.

THROUGH the gracious hand of my GOD I have this day arrived at the age of man: I have therefore set it apart for meditation, prayer, and praise. May the HOLY SPIRIT help me to improve it, that I may spend the little of my remaining time with more faith and unceasing gratitude. When I look back, I would be all adoration. As a creature I worship the Creator. Once I was nothing, and he brought me into being. Oh what distinguishing favor to make me a rational creature! And as I was a ruined man, a sinner guilty, helpless, miserable, oh what sovereign grace to make me a new man! Who can tell, (I cannot) how great the love was which provided a Saviour for such a rebel! What patience, how infinite! To spare me through childhood, through youth, through manhood, when every day, and every thing in the, day, were calling aloud for vengeance. My time is almost run out, and what is short is now also but labor and sorrow. So says the Oracle; and I feel it. The infirmities of age, the decay of the faculties of mind as well as body, consequently usefulness in one's place and station, dying daily, these are always giving warning that the house made with hands must soon be taken down. It begins to be very troublesome to keep it up. One prop falls after another, and repeats the lesson—'You must soon be turned out. Look after the house not made with hands, eternal in the heavens.' Blessed be GOD for giving us the earnest of his Spirit, to enable us to look forward with a pleasing hope when mortality shall be swallowed up of life.

It is by this same faith that GOD has reconciled my heart to his providence. He is my Father, JESUS my portion, and my exceeding great reward; my GOD, and my Keeper. It is my privilege that he is to manage for me. He knows what is best for me, and to him I leave it. To be richer or greater, in more health or in more honor, would be no addition to my happiness. I have enough of this world's goods. I am content with my place and station, and ask for nothing but more thankfulness for what I have. Oh what a calm does this bring upon my mind! Looking back, I can see his gracious dealings with me in all the events of my life. And he has brought me and settled me in the very condition in which I ought to be. What has GOD done? What has he not done to make me satisfied? Indeed I have all the reason that ever man had to adore him for his providence, and to bless him for his dealings with the children of men.

This day such are my views of his goodness to me in the time past, both in temporal and also in spiritual mercies. All is well; and, blessings on his name, the prospect before me, notwithstanding the infirmities of age, is comfortable. The promises in the word afford exercise for faith and never ceasing dependence; not only general promises, but also particular, suited exactly to my present circumstances. Our GOD has made gracious provision for old age and has enabled me to make use of it, that through patience and comfort of the Scriptures, I might now have hope. He has given me a general warrant for my security. I have committed myself into his care and keeping; and he has declared, "I will never leave thee nor forsake thee." This is a continual cordial, and extends its heart-felt influence to the special promises, such as Isaiah xlvi. 3, 4. This is spoken to the whole Israel of GOD, who have not only the life of the body from him, but chiefly the life of the soul. He creates them anew by the Spirit of life in CHRIST JESUS. He is the author—He is the carrier on—He brings that life to its full perfection. It is every moment supported by his power, and blessed with his paternal affection. Age may come, hoary hairs may appear, the vigor of the faculties may decay, but his love is the same. He reveals it. He applies it. The old man feels it, and he turns it into the prayer of faith:—O my Father, I do hearken unto thee; thou hast supported, thou hast carried me from my birth to this moment; and I doubt not but now in mine old age, and in my hoary hairs, thou wilt still carry me and bear me, until thou hast finally delivered me. *Amen.*—I believe, LORD, it shall be done unto me according to thy word.—*W. Romaine.*

SCRIPTURAL.

AN INFIDEL'S TESTIMONY TO THE ACCOMPLISHMENT OF PROPHECY.

THE character of Volney's writings is too well known to require many words on our part. He devoted his talents to the cause of irreligion, and endeavored to discredit revelation in every possible way. His *Travels in Egypt and Syria,* and *Ruins of Empires,* are the two works on which his reputation as a man of research and genius chiefly rests. His own party esteem him learned; but his rash conjectures, his false chronology, and the errors into which his irreligious bias constantly seduces him, leave him no claim to such a title. Among those who have exposed his mistakes and misrepresentations, it is pleasing to remark his own countryman Larcher, the translator of Herodotus.* But the most complete refutation of his objections, is to be found in his own pages, from which the Religious Tract Society of Paris has selected a series of irresistible testimonies to the divine truth of Scripture, in which the language of prophecy is contrasted with Volney's own words, and thus he is made an unwilling witness to the cause he sought to destroy. The accuracy of his descriptions is acknowledged by all; so that, even as a commentary on the prophecies, we are glad to transfer these passages to our Miscellany. Nor can we invite our reader's attention to this subject, without observing that infidelity may in this instance be compared to the poet's eagle, who was pierced with an arrow feathered from his own wing.†

Many pastors have destroyed my vineyard, they have trodden my portion under foot. Jer. xii. 10.

The Turcomans, the Kurds, and the Bedouins, have no fixed habitations, but they wander continually with their tents and their flocks, in the limits where they consider themselves the proprietors: the Turcoman hordes encamp by preference in the plain of Antioch; the Kurds, on the mountains between Alexandretta (Scanderoon) and the Euphrates; and the Arabs along the frontier of Syria, which borders on their deserts, and even in the plains of the interior, such as those of Palestine, Bequâà,‡ and Galilee. *Travels in Syria,* c. 22. Volney.

But yet in it shall be a tenth, and it shall return, and shall be eaten: as a teil tree, and as an oak, whose substance is in them when they cast their leaves. Isa. vi. 13.

The soil of the plains is fat, light, and bespeaks the greatest fruitfulness.... *Physical State of Syria,* i. 6.

I will give it into the hands of the strangers for a prey, and to the wicked of the earth for a spoil; and they shall pollute it. Ezek. vii. 21.

The multitude of inhabitants is subjected to the will of an armed faction, who dispose of every thing according to their interest and their pleasure...... When the Ottomans under the command of Sultan Selim, deprived the Mamelukes of Syria, they regarded it only as the spoil of a vanquished enemy, or a possession acquired by the right of arms and warfare. *Travels,* c. xxxiii. 1.

How long shall the land mourn, and the herbs of every field wither, for the wickedness of them that dwell therein? Jer. xii. 4.

Syria deserves to be reproached like most hot countries, for wanting that fresh and live verdure which is the almost perpetual ornament of our lands; we see there none of those smiling carpets of grass and flowers, which our meadows of Normandy and Flanders display.... The soil in Syria has generally a dusty aspect; perhaps if the hand of man had not ravaged these lands, they might now be shaded with forests. c. 32. 1.

The strangers that shall come from a far land, shall say, when they see the plagues of that land, and the sickness which the LORD *hath laid upon it; even all nations shall say, Wherefore hath the* LORD *done thus unto this land? what meaneth the heat of this great anger?* Deut. xxix. 22. 24.

In passing along this plain to Gaza, one occasionally sees villages badly built of dry earth, which, like their inhabitants, bear the stamp of poverty and misery. These houses, when seen close, are mere huts; sometimes standing alone, sometimes ranged like so many cells around a yard that is closed by a wall of earth.... In winter, the room inhabited is that of the cattle. c. 31.

And the anger of the LORD *was kindled against this land, to bring upon it all the curses that are written in this book.* Deut. xxix. 27.

The earth is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Isa. xxiv. 5.

O Canaan, the land of the Philistines, I will even destroy thee, that there shall be no inhabitant. And the seacoast shall be dwellings and cottages for shepherds, and folds for flocks. Zeph. ii. 5, 6.

I will send a fire on the wall of Gaza, which shall devour the palaces thereof. (Amos i. 6.) *Gaza shall be forsaken.* (Zeph. ii. 4.) *Baldness is come upon Gaza.* (Jer. xlvii. 5.) *The king shall perish from Gaza.* Zech. ix. 5.

The ruins of white marble that are found at Gaza, prove it to have been formerly the seat of luxury and opulence..... It is now only a defenceless village. c. 31.

Askelon is cut off with the remnant of their valley. (Jer. xlvii. 5.) *Askelon shall be a desolation.* (Zeph. ii. 4.) *Askelon shall not be inhabited.* Zech. ix. 5.

The desert ruins of Askelon. c. 51.

I will cut off the inhabitants from Ashdod. Amos i. 8.

After Yabneh (Jamnia) one meets with a succession of different ruins, the most considerable of which are those of Eydoud, now celebrated for its scorpions.

The remnant of the Philistines shall perish. Amos i. 8.

After Gaza, there is nothing but deserts.§

The kingdom shall cease from Damascus, and the remnant of Syria. Isa. xvii. 3.

They shall call the nobles (of Edom) *to the kingdom, but none shall be there, and all her princes shall be nothing.* Isa. xxxiv. 12.

I will cause to cease the kingdom of the house of Israel. Hosea i. 4.

I surveyed the kingdom of Damascus and Edom, of Jerusalem and Samaria, and the warlike states of the Philistines, and the commercial republics of Phœnicia. This Syria, I said to myself, now almost depopulated, counted formerly a hundred powerful cities. Her plains were covered with villages, towns, and hamlets.—Every where one beheld cultivated fields, frequented roads, and thickly-studded houses..... Oh! what has become of those ages of plenty and animation? To what are so many brilliant creatures of the land of man come? *Ruins of Empires,* c. 2.

As for Samaria, her king is cut off as the foam upon the water. (Hos. x. 7.) *Samaria shall become desolate.* Hos. x. 7.

I will cut off the pride of the Philistines. Zech. ix. 6.

From generation to generation it (Edom) *shall lie waste; none shall pass through it for ever and ever.* Isa. xxxiv. 10.

All the cities thereof shall be perpetual waters.—Edom shall be a desolation: every one that goeth by it shall be astonished.... No man shall abide there, saith the LORD, *neither shall a son of man dwell in it.* Jer. xlix. 13. 17, 18.

I will lay thy cities waste, and thou shalt be desolate, and thou shalt know that I am the LORD. Ezek. xxxv. 4.

Thorns shall come up in her palaces, nettles and brambles in the fortresses thereof; and it shall be a habitation for dragons, and a court for owls. Isa. xxxiv. 13.

This country (Edom) has never been visited by any traveller; nevertheless, it well deserves to be. For, as I have heard from the Arabs of Bakir, and from the people of Gaza, who go to Mâân and Karak, on the Pilgrims' Road, there are to the south-west of the lake Asphaltites, at a distance of three days' journey, more than thirty ruined towns, absolutely deserted. Many of them contain handsome buildings with pillars, which may be ancient temples, or at least Greek churches. The Arabs make use of them sometimes as folds for their sheep; but they generally avoid them, on account of the enormous scorpions abounding there. One need not be astonished at these traces of population, if one calls to mind, that this was the country of the Nabatheans,* who were the most powerful of the Arabs, and of the Idumeans, who, in the last age of Jerusalem, were almost as numerous as the Jews. *Travels,* c. 31.

Thy riches, (Tyre!) *and thy fairs, thy merchandise, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandise, and all thy men of war, that are in thee, and in all thy company, which is in the midst of thee, shall fall into the midst of the seas in the day of thy ruin.* Ezek. xxvii. 27.

Where are those fleets of Tyre, those docks of Arad, those arsenals of Sidon, and that multitude of sailors, of pilots, of dealers, and of soldiers? and those laborers, those houses, and those flocks, and all that creation of moving beings, of which the face of the earth was proud? *Ruins,* c. 2.

I will make her like the top of a rock. It shall be a place for the spreading of nets in the midst of the sea. Ezek. xxvi. 4, 5.

The whole population of the village consists of fifty or sixty families, who live obscurely by cultivating grains, and by fishing. *Travels,* c. 21.

Lebanon is ashamed and hewn down. (Isa. xxxiii. 9.) *The cedar is fallen, the mighty is spoiled.* Zech. xi. 2.

There, among the stones, the remains of the vaunted cedars of Lebanon present themselves, with little appearance of grandeur. *Travels,* c. 20. 2.

The rest of the trees of his forest shall be few, that a child may write them. Isa. x. 19.

There are only five or six of these trees remaining of any appearance. *Travels,* c. 20. 2. *Note.*

I will sell the land (of Egypt) *into the hand of the wicked: and I will make the land waste, and all that is therein, by the hand of strangers: I the* LORD *have spoken it.* Ezek. xxx. 12.

Such is the case of Egypt: torn for three-and-twenty centuries from its natural proprietors, she has seen established successively within her, the Persians, the Macedonians, the Romans, the Greeks, the Arabs, the Georgians, and lastly, that race of Tartars, known by the name of Ottoman Turks. *Travels,* c. 6.

Nineveh is empty, and void, and waste.—Their place is not known where they are. Nahum ii. 10; iii. 17.

Where are those battlements of Nineveh?—Nineveh, whose name scarcely remains! *Ruins,* c. 2. and 4.

Thus saith the LORD *of hosts, The broad walls of Babylon shall be utterly broken.* Jer. li. 58.

Those walls of Babylon, where are they? *Ruins,* c. 2.

Cast her up as heaps, and destroy her utterly: let nothing of her be left. Jer. l. 26.

Babylon has nothing remaining but heaps of earth. *Ruins,* c. 4.

In closing this paper, it is right to say, that all the extracts have been compared with Volney's work, and that the texts have been revised.

Christian Guardian.

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* This erudite scholar admitted a number of irreligious notes into the first edition of his work, all of which he rejected in the second. Such sound instances of conviction, in the midst of atheistical society, are very remarkable.

† The texts of Scripture are here printed in italics, and the extracts from Volney in the usual character.

‡ Bequaa is the ancient Cælo-Syria.

§ See Acts viii. 26.

* Nebaioth, son of Ishmael. Gen. xxv. 13.

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